

# DESTINY

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"I Have Been Watching God" / word comes by a Flower! / Page 14

of History

# An Introduction to This Magazine

The Anglo-Saxon Federation of America, believing and affirming that the Anglo-Saxon, Celtic and kindred peoples are Israel, with all that this implies in God's relation with mankind, gives here a brief outline of who we are and what we stand for.

We who believe in the Truth of Israel are plain Americans who have seen God's Hand in our history, and for the most part we are churchmen and churchwomen who see God's Word in the Scriptures (*II Tim.* 3:16).

Names more often mislabel than describe the things to which they are affixed, and the name of this Federation is no exception. Anglo-Saxon is a noble name when it is clearly understood; it is also a very inclusive name. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God (*Ps.* 99:5), not man.

We are *not* introducing a new religion. We are *not* a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth (*Matt.* 6:33).

We believe that in the Bible we have plain guidance for the spiritual life of the soul (*I Thess.* 5:23), for the moral order of society, for the economic process of community and national well-being based on justice and equity (*Deut.* 28). In the Law we find the moral and economic order by which God intended to make obsolete the pagan order under which we still live (*Deut.* 30:10-16). In the History we see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, correction and punishment (*I and II Kings*). In the Prophets we have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action (*Deut.* 27; 28; *Isa.* 1; 50). In the Gospels we have our Lord offering to set up again the Kingdom of God in its spiritual, economic and moral elements with Himself as King (*Matt.* 5; 6; 7; *Lk.* 2:32; *John* 1:49). In the Apostles and the Church we have all this as a precious possibility at any time we are ready for it, but at present under the phase of personal religion without larger social manifestation (*Acts* 16:31); in brief, but one hemisphere of the whole of God's Truth. We therefore claim to stand for the whole Law of God and the whole Gospel of Christ (*Isa.* 8:20).

## An Unalterable Covenant

Our responsibility in these matters is deepened by the fact that we—the Anglo-Saxon, Celtic and kindred peoples, as our Federation puts it—are the people with whom God

made His unalterable Covenant and upon whom He laid His Law, "Which if a man do, he shall live." (*Lev.* 18:5; *Ezek.* 33:15, 16.)

That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations (*Deut.* 7:6-8). This people He called *Israel* (*Gen.* 32:28). Selected, disciplined and dispersed on their mission, they are as really existing and working now as in Bible times. In ignorance of their identity, they have been blindly (*II Cor.* 3:14) fulfilling part of God's purpose, but we believe the foretold time is now come when they shall know who they are and what they are here to do (*Jer.* 31: 31-34). Our movement is but one sign of this awakening.

We know the divine *destiny* that Israel was commissioned to fulfill (*Deut.* 26:17-19). We know that Israel left Palestine (*II Kings* 17:18) while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the Prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" (*Jer.* 31:21) they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do (*Isa.* 51).

## Our Place in the Plan

It is a marvelous history. We still live in Bible times in the truest sense. The United States and Canada are peopled with branches of Israel, the Covenant People. And being who they are, and where they are, their responsibility as human channels through which the purpose of God is to flow to the nations is very great. This Federation is a recognition of that responsibility.

So that we stand for the Bible (*II Pet.* 1:21), for Christian truth in all its parts (*Rom.* 6:23; 8:38, 39), and for the place of the American people in the plan of God.

Israel was not chosen for its special work by reason of any superiority to other people (*Deut.* 7:6-8; *Ezek.* 26:32); their promised greatness (*Deut.* 32:8), which has been so markedly fulfilled, was not given for their own aggrandizement but as necessary equipment for the world work they were to do. Everywhere the notes of Israel are civil and religious liberty (*Lev.* 25:10). The Bohemians who stood for Huss, the Italians who saved Italy from Communism, the liberty-loving and God-fearing men of

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## DESTINY

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Editor: HOWARD B. RAND

Managing Editor: C. S. WARNER

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# DESTINY

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*A journal of American life and destiny—showing the plan of God, as contained in the Bible, operating through the centuries and now approaching consummation. This publication identifies the Celto-Anglo-Saxon people to be the Israel people as distinct from the Jews—portrays the fulfillment of Scriptural Prophecy in world events—and proves the Bible to be the most modern of all books.*

## Observations of the month—as prophecy becomes history

### The President Speaks Again

THE PRESIDENT OF THE UNITED STATES addressed our nation and outlined the type of assistance that will be given to Great Britain under the recent Lease-Lend Bill. The world listened in on that address. Fifty years ago the steps now being taken to pool the interest of these two great nations as they face a common danger would not have been possible. What has brought about this change in attitude on the part of both these great peoples toward each other?

Men will give different reasons to account for this change. But there is one answer only and it can be given in the words of the prophet of old when he addressed a king upon the Throne of David, "This thing is of me saith the Lord." There is no other answer and there is no other reason to account for the removal of the former antagonism that would have kept these two nations from this cooperation.

The Thirteen Colonies separated from England in 1776 A.D. The *seven times period* of Israel's punishment was closing and God thus divided His people into two separate nations—each destined to carry out His will during that separation—and when their task was completed, to be brought together again in common defense against their enemies. Thus united they were to awaken to spiritual values and restore His administration. The passing of the Lease-Lend Bill, No. 1776 (note the number) is a move in that direction, which move is so clearly indicated by the prophets concerning Israel in these last days.

Whether we like it or not, circumstances beyond the control of men, even

of the President of the United States and the statesmen of Great Britain, are bringing about the fulfillment of the purposes of God concerning His people. United, Israel is now preparing to face an armed world bent upon her destruction.

The Isolationists can no more stem this tide by their opposition than President Roosevelt can keep from the moves he is making as outlined in his recent address. The reason is that this thing is of God and not of man, though God is using men, both evil and good, to accomplish the fulfillment of His plans. We are witnessing the amalgamation of the different branches of the Israel stock who are ultimately to become one nation in His hand insofar as world rule and domination are concerned.

### A Changing World

THE AVERAGE individual does not appreciate the extent to which the present political and economic moves are changing our world order. The old order is ending and the world as we have known it is passing away. Every thinking man recognizes the fact that if and when the present conflict ends we shall not be able to return to our old ways. Because this is so, men are speculating as to what those changes will be, not realizing that in the Bible we have a definite prediction as to that coming New Order.

Parliamentary forms of government have passed away. Dictatorial powers have been given to men. Such powers have been of no avail in this present crisis insofar as establishing a world order in righteousness is concerned. Instead of bringing about world peace these dictators are but members of wreck-

ing crews and are completing their work of destruction as they tear down the old and clear the way for the day when God will build anew an order which will establish peace.

The following are a few of the events that must take place as clearly shown in the writings of the prophets:

Dictators must meet overwhelming defeat;

Democracies must be forever destroyed;

A complete collapse in world economy must take place;

Present religious concepts must pass away.

This destructive process is but the birth pangs of a coming New Order, the birth of which will bring rejoicing to all nations. This is because there will be established a way of life with an economic standard of living which will provide abundantly all human needs. In the light of these facts we can watch the changes now taking place with the assurance that this is but a transitory period to be followed by the establishment of peace and the bringing in of happiness to peoples and nations under a New Order of things, things that never before have been dreamed possible.

### Labor and the Emergency

MEN ARE being conscripted from all walks of life in order that the United States may have an adequate army. The pay in many instances is far below the earnings in civilian life of many of those thus taken, but the national emergency requires that they make this sacrifice. In this call for men to enter military training camps there is no respecter of persons. They come from

the homes of the rich and poor alike.

The government is telling business what must and must not be done. Taxes have been increased as new levies are placed against industry for the purpose of financing the preparedness program. Thus men must enter the army and business must cooperate during this crisis.

With millions of men soon to be under arms or in training, and with business contributing amounts that may yet be equivalent to nearly 100 per cent of their earnings, we shall still face dismal failure in the preparedness program unless the rigid laws which are being applied to the men who are compelled to put on the uniform and the businesses which are made to conform with governmental regulations are not also applied to labor and its organizations.

The rendering of labor in the field and factory is just as essential to national defense as is the paying of taxes and the conscription of men. Just why should men be asked to leave their homes, families and jobs to enter training camps and business be expected to give and give until it hurts while labor is free to throw monkey-wrenches into the machinery of preparedness? This is exactly what labor is doing by threatened strikes, walkouts and shut downs. Why should not labor sacrifice as well as others?

Instead of the government setting up a board to arbitrate labor disputes, why not make it impossible for such disputes to arise? If the government can say to a man that he must enter the army and, if need be, die in defense of his country; and to business, we will take the profit you make and neither the soldier nor the businessman can strike; then surely the government can tell the laborer the amount of hours he shall work and the pay he will receive. If it is necessary to ask men to perhaps die for their country it certainly is a time when men should be asked to *produce for their country*.

If we face a national crisis as severe as the President has indicated, then let labor also be conscripted and make it treasonable for labor leaders and agitators to hinder the production of essential material sorely needed for our army and navy. It would be criminal negligence to send our boys into a battle without adequate equipment—the result of unstinted and unreserved backing from labor. Let martial law operate where sabotage and strikes would interfere with the needs of our government. Surely nothing less would be adequate to meet present conditions and nothing

less should be expected than uninterrupted service on the part of labor by a government which demands of its citizens that they be willing to lay down their lives for their country.

Factory management is definitely under strict governmental regulations and must comply with the rules issued from Washington. Until labor is also as strictly controlled and labor leaders helpless to interfere with governmental requirements our entire defense program is subject to disruption by a handful of willful men, some of whom may be in the employ of the enemy. If the government can send men to death on the battle field, surely that government should be able to send men into the factory and field to produce national needs. If the soldier cannot question the authority and wisdom of his government in the using of his services, surely labor should not be allowed to question that authority in demand for uninterrupted production.

The totalitarian states have been able to build up a reserve of material and arms because labor agitators had no part or place in their program. While France was troubled with sit-down strikes and labor difficulties, Germany was working night and day to produce aeroplanes and equipment used later to defeat France and enslave the very workmen who prevented France from meeting that competition of preparedness. Are we to follow in the steps of France? God forbid!

### Destroyers of Faith

**R**ECENTLY a group of men were discussing Bible prophecy and its fulfillment. A member of the group emphatically denied that God could either foresee or convey a picture of the future to a prophet.

No, he was not a professing atheist, but a leading minister in one of the prominent churches in that community. It must have been such leaders whom Jesus had in mind when He said, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.) Surely Jeremiah is speaking of those who are thus destroying the faith of many, "Woe unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord." (Jer. 23:1.)

The above incident is just one among many similar experiences that clearly indicate how successful has been the plan on the part of the adversary to fill pulpits with men who deny His Word and who

fail to recognize or accept the good advice given by Jehoshaphat, king of Judah, to his people in a time of national peril, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." (II Chron. 20:20.)

A real Christian is one who is Christ-like and Jesus believed and accepted all that the prophets had to say regarding the future and He, himself, speaks often of that future—predicting events which have since come to pass. Just why men continue to preach a doctrine they do not believe, and pretend to be a minister of the Word they do not accept, is hard to understand! An honest salesman would discontinue selling to his friends goods in which he had lost faith and would leave the employment of a concern which he felt was selling deceptive products.

### They Have to Win

**T**HE FOLLOWING was written by an English father to his refugee son in America: "This which happens to the different individuals or to small groups of individuals is not important. Do not forget that there is an island which is fighting for the whole of humanity, for all that stands for progress and liberty. They have often been cruel and blundering themselves, but the fact that they have first given liberty to the world, and that they are dying for it now, is enough to elevate them above all criticism and make them deserve the love and admiration of every free man in the world. And they cannot be defeated because they have to win."

Why do they *have to win*? It is because of certain covenant blessings and promises made by God to Abraham, Isaac and Jacob. Of this seed of Abraham Moses said, "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy before thee; and shall say, Destroy them." (Deut. 33:27.)

It is also of this same people that Isaiah declares, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (Isa. 54:17.)

In these and a hundred other promises made to Israel we have the reason why the Anglo-Saxon Israel peoples will ultimately win against all their enemies.

# WHEN?

ONE WORD with a punch like that of a heavyweight champion! Without its answer, no contract is valid. No statement of fact is meaningful unless the *time element* is made a part thereof. Especially does this apply to the facts of the Bible. To rightly divide the word of truth is to rightly apply the correct time to the event or thing identified.

To neglect or avoid the chronology of the Bible is to do violence to its true meaning. Often-times it will cause us to lose sight of the real story and purpose of the Book and to become detached from the current contacts it constantly provides.

The eternal purpose of these current contacts is to supply that constant flow of assurance and faith to provide a daily consciousness of the reality of God.

Christianity is asleep or at least not alert to the main issues because it has lost sight of the time element in God's great plan.

Correct time is known by first determining the year, then the month, then the day and finally the hour and minute.

Let us take the same approach to determine the Bible timing of events.

Until a few years before World War Number One the date of the Genesis beginning in most Bibles stood at 4000 B.C. This was accepted by our forefathers for generations back. This date was printed in every Bible I ever saw and it has been no accident of man that it was so preserved.

But about the time of World War I "something sinister" seemed to move into America, uninvited, from the institutions of "higher learning" of continental Europe. It set itself up as the "intelligentsia" of our land. We called it, among other things, "higher criticism". It did not at first attack the story of the Bible. It was cunning enough to know how few really knew or thought of the story as a whole which tells of the setting up of the *Kingdom of God on earth*.

It began by pointing to the age of rocks rather than the rock of ages. Soon it proved a truth not previously given a prominent place in our thought (every good lie or deceit starts with some truth), the age of the earth's formations was

By W. C. NABORS

shown to exceed the Bible date of Genesis.

By inference it suggested that this Bible date referred to the creation of the earth and the first man that ever dwelt thereon. When it had shown that the earth existed many, many years before Adam and that it was also populated by mankind, it began to cast doubt as to the creation of Adam. Here it introduced the story of evolution to destroy the last vestige of faith in the Word of God.

With the history of World War Number One behind us and a vision of the objectives of Armageddon before us, we begin to see the source and objective of this sinister visitor.

Let's get back to the question of "When"?

True, the Bible fixes the creation of the earth and population of mankind thereon in the distant past, prior to Adam. This pre-Adamic race so displeased God that He decided to start all over.

So He created Adam and Eve in 4000 B.C. as the first man and woman of the race through which He would establish the Kingdom of God. With this race and with this race alone does the Bible deal. To ever preserve this fact he sent the flood and destroyed every living thing on earth except those people and things specifically named and preserved.

From this Adamic race he erased the past as to detail so they could never make the same error of the previous race.

The first date given in the Bible is Gen. 5:3, "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image and called his name Seth."

So we are given the age of each patriarch at the birth of his son. From this Bible record we can continue the history down to the birth of Christ 4000 years from Adam. Turn it around and see that Adam was created 4000 B.C.

All things are relative and, since Christ's birth is the greatest event in the world's history, we keep the years before or after as they relate to this date.

But neither the birth, perfect life, sac-

rificial death nor resurrection of the Christ is the *end or objective* of the story of the Bible. All of this is but a *means* to the end.

The objective is to re-establish mankind into the Kingdom of God on earth, a perfect relationship between God and *certain* of mankind who are of the Adamic race. This certain group is the whole house of Israel, whom He will cause to accept His son and return to His land and laws.

How long will it take for God to do His work?

Note two things of which God says He would not have us be "ignorant". (I Thess. 4-13.)

He would not have us be ignorant of "them which are asleep" at the time of Christ's return which is *also* the time of the *destruction* (II Thess. 2: 3-8) of His opposition.

The second thing of which we are not to be ignorant is found in II Peter 3: 1-9.

Note the *when*? When the return of Christ is generally disbelieved because of the delay and the fact that "all things continue as they were from the beginning of the creation."

Note they are *willingly* ignorant of the creation and the flood caused by the Word of God. But — now — the *same word* will bring the day of *Judgment* (of the Nations of the whole world).

Read verse 8.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day."

Now we have it!

In six days of one thousand years each, God will complete His work and on the seventh day (of 1,000 years) He will rest from His labors. This seventh day is commonly referred to as the Millennium.

Therefore within the *sixth* 1,000-year period of Adamic history God will complete His work by making man "in His own image" with "a new heart" and bringing him into the perfect relationship of "The Kingdom of God on earth."

Those who know the identity of *Israel* know that this will be done through the leadership of Ephraim (the British



Commonwealth) and Manasseh (the United States of America).

Now that we have our general bearings, let us be more specific.

Isaiah 7-8 fixes the time of Ephraim's breaking up as 65 years. A little study of God's methods reveals balance always. If 65 years is determined for the breaking up; then 65 years is the time for the *complete restoration*.

So if God is to *finish* His work by 2001 A. D. (6,000 years from Adam, allowing for the zero year of Christ) He must *begin* the 65-year process of redeeming Israel through Ephraim (Britain) and Manasseh (U.S.A.) by removing from their political and economic orders those things which do offend. These things which offend are:

(A) Rule by the people, for which Israel was removed from the promised land. God's plan calls for a theocracy wherein God himself is the "ruler" and we (Israel) are the administrators of His laws, not our laws. We are not to "make" laws but to *administrate* only.

(B) The economic offense is that founded on the gold standard which measures all wealth (God's bounty—land, commodities, etc.) in terms of gold and enslaves mankind in a system of usury (interest).

1936 was therefore the year to *begin* the great change of the *judgment*.

So set your watch. The time signal was called when war broke out in Spain—the proving ground for the new "weapons of war" of the dictators of Europe—the final form of the fourth empire (of Daniel's prophecy) which was given to dominate Israel for punishment of disobedience in the promised land.

So we see that Providence used our

sinister visitor to awaken us to *time* consciousness. This generation was soon to see in 1917 the return of the Holy Land to Britain (Ephraim-Israel). God had told us that this should be the signal for the return of Christ (Acts 3:21; Luke 21:24) and that this return of Christ was and is con-current with the time of the final contest of the age for world dominance when it should be fought to a finish!

But this is not all. When we began to *seek* the Truth about Bible chronology we *found* that God had given us a blue print of His whole plan in the Altar to the Lord which He refers to in Isaiah 19-19 and says is given for a sign and for a witness.

Here we find *all the dates* conform to *all the story*.

Here we find that by March 4-5, 1945, the Nations of the world will be brought before the judgment seat of God.

Here and here alone do we find the answer to our one word question, *WHEN?*, as it applies to the current war and "show down" between the the desolating dictators of Europe who challenge the rights of God's people Israel to National existence and freedom.

Here and here alone do we find the cause of our national debt and an explanation of the outcome.

Here, too, is an understanding of those political changes coming to pass in America and Britain which stun the intellect of the prophetically ignorant.

Upon careful detail study man has builded a watch by which he can tell time any hour of the day.

By careful Bible study the "watcher" can tell what time it is by Bible chronology any day of this generation.

Some dismiss this detail study of chronology as some kind of "witchcraft in numbers" or silly numerology.

The devil's answer! So long as he can have us believe that our origin is 50-million years in the *past* and our destination over beyond a thousand years of peace that lies in the *future*, may God help those in the *middle* is my prayer.

But it is not so!

There is a scientific unfolding of God's time-reckoning, planned to reveal to His faithful "Himself in Action."

Oh! how it reveals the reality of His leadership!

Oh! how it instills a faith that cannot be shaken—

Oh! how it guides the footsteps of the traveller during days of chaos and confusion.

With all the earnestness of my soul, may I plead with every one who sees this page to earnestly take up the study of Bible Chronology.

Read "The Great Pyramid Proof of God" by George R. Riffert. Read former copies of *DESTINY*.

Read "The King's Chamber Reveals Current History" by G. W. Gayer.

Learn that the Nations of the world are travelling a pre-determined course under the guidance of God.

See "God in Action" in every day's world news. All worry will depart. All fear will vanish. All doubt will be removed.

To Him will you ascribe all power and majesty.

Then, with a meaning never before understood, truthfully you can say, "Come Lord Jesus, Come"!

## Prophecy and Events

By REV. H. A. EDWARDS

IT APPEARS to come as quite a surprise to many people when they are told that the Bible deals with present day problems, and that there are prophecies relating to the very days in which we are living and even forecasting political events in the near future.

This is because people have failed to realize that a large part of the Bible deals with *systems of government*.

The Gospel of individual salvation is well understood and accepted by many people who have not in the least grasped the meaning of that large portion of the Scriptures which deals with the rise and fall of world empires; the period of their duration, and the manner of their

passing away; nor do they appear to have recognized the implication of those Scriptures which forecast the alignment of certain peoples in regard to the final political struggle with which this present dispensation is to close.

Nevertheless, a very large portion of the Bible is devoted to these important matters, and to the place and function of the Abraham-descended peoples in relation to them; and it is quite impossible, without a knowledge of what God has caused to be written for our learning about these subjects, to understand what is happening in the world in these days of kaleidoscopic change, or to have an intelligent appreciation in regard to what

further events are likely to be precipitated.

The times in which we are living are filled with the interplay of vast forces manoeuvring for position. Old alignments are being broken up, and new alignments formed—some of sinister portent. The course which the Anglo-Saxon peoples may, or may not decide to take, is of vital importance—not only to themselves, but to the rest of the world. Never was there such need for guidance, and never did we require to recognize the truth, formerly well-known to our statesmen, but now too frequently forgotten, that "Thy word is a lamp unto my feet and a light unto my path."

# Prophecy, Pattern of History

## *Our Times are Climactic—*

ALL WHO KNOW anything about it will admit that in the Bible a branch of one race is described as a Chosen People. They may say it was unfair of God to make special choice of any people; —the Bible deals with that matter too. They may say He did not make a very wise choice—and many thought so at the time. Nevertheless we must admit that the major part of the Bible definitely tells the experiences of a Chosen People with God, and the experiences of God with a Chosen People. Many who believe there *was* such a choice once upon a time, now say that the "choice" is off; and very few can tell you *who* the Chosen People are or were.

The main fact, however, that the idea of a Chosen People is a Biblical idea we need not argue—it is *there*. But some of us may feel safer if we buttress it with outside authority. There is here in Chicago a distinguished and learned man, Charles C. Morrison, editor of the *Christian Century*, who recently delivered the Lyman Beecher Lectures on Preaching at Yale University, now printed in a volume entitled, "What is Christianity?" Most of what we say here tonight would probably be to him—well, just sheer drivel; but his book is well worth reading and the price is \$3.

I take leave to quote Dr. Morrison on this point of the Chosen Race. At page 100 he writes: "The conception of history as the scene of the divine revelation came into the world through Israel, and it came to Israel through Israel's consciousness that God had taken this people into a unique relationship with himself. This was the original, the persistent, the unchanging and ineradicable conviction of the Hebrew race. It separated them from all other peoples. Their relation to God was not of their own making. Israel did not choose God; God chose Israel. Yahweh came first to Israel as a God who had no people of his own, and he made a covenant with them that if they would forsake all other gods and obey his commandments and walk in his ways, he would be their God. The meaning of this covenant . . . was in its definition of their racial community as one specially called of God and charged with a super-

### *This People and this Purpose are at last deeply involved!*

(An address recently given at a Chicago Businessmen's Dinner)

human mission and responsibility. . . . We need not concern ourselves with any question as to the historical circumstances under which this revelation was received. . . . The gross fact is all we need, namely, that Israel, as far back as it could remember its own history, heard the call of God to come out from among all other peoples and be a separate and unique people, and to orient its collective and individual existence toward the God who had chosen it. Responding to this call, Israel was knitted into a unique solidarity which was reinforced by racial exclusiveness, cultural habits and customs, and far-flung, even fantastic, national aspirations."

Dr. Morrison rightly says that Israel had a genius for religion, but was not any more religious than their neighbors; (the lower the level of a religion the more *religious* its devotees are. We Christians are not nearly so religious as idolators). It was, says Dr. Morrison, the uniqueness of Israel's *kind* of religion that marked it. But he wrongly says that Israel was puffed up to a sense of racial superiority by its selection. *Racial superiority* certainly never was any part of official Israel teaching by any of the Judges or Prophets—quite the contrary: Israel's spokesmen constantly reminded the nation that it was not because of any worthiness that it was selected, but solely of God's free choice and love—his choice of Israel as a channel by which to convey his love and illustrate his law to the world. How often must we repeat what elect souls in Israel always knew that to be a "chosen people" is not a luxury, but the hardest lot that can befall a people, not a cause of national pride but a source of humility—for it is a selection to service, not to spoils; to

sacrifice, not to glory; to penalties and punishments from which UNchosen peoples are free. "You only have I known of all the families of the earth, therefore will I visit upon *you* all your iniquities." If a people desires earthly ease, let it never seek to be a Chosen People.

Revelation, says Dr. Morrison, is history—it is something God does in history. God's deed in Israel's history and Israel's response to it and interpretation of it, is our revelation. All nations, he says in an illuminating discussion, have God's *presence*; the Chosen Nation alone had *his revelation in its history*. One blemish in the book from my point of view is that it is part of that history and therefore part of that revelation, that Dr. Morrison neglects. Surely a great event in Israel's history was the division of the nation—the secession of Israel's ten tribes from Judah—and surely *there* was a divine revelation. At least one prophet thought so and told Judah so. Dr. Morrison neglects all that. He picks up the trail again with the coming of Jesus—an event, of course, that occurred in Israel's history. As our author says: "Had Jesus appeared elsewhere in history, that is, in any other historical community, he could not have discoursed as the Gospels record him. Had he done so, no one would have listened to him. He would have gone unrecognized had he appeared in Rome or Greece. He could not have found twelve disciples in the whole Hellenic world outside of Jewry—nor three, nor one. None would have listened to him in Hinduistic India nor in the whole domain of Buddhism whose founder had preceded him by 500 years. Jesus as we know him could not have appeared anywhere in the world except in the historic continuum of Israel."

Of course, nowhere else could he have appeared and nowhere else was his Gospel first received, and nowhere else, collectively, is he honored now, even if only through a glass darkly. I have made these quotations to show that the idea of a Chosen People is rationally held.

Now, I believe that this choice of a people was made, not for that people's sake, but the world's:—there is Biblical foundation and historical confirmation

for that. *I believe that what befell that people was written for our instruction.* I believe that this Doom of Selection, this Inevitable Rendezvous with Destiny persists upon that same people today. The idea of a Chosen People has never died out; the Chosen People themselves—the forgotten Israel portion—have not died out. In all our generations many have clearly perceived that. This people was not chosen to rule the world, as some boastfully assert, but to bear the light that will rule the world. This people is still the medium, through its history, of the revelation of truth. Any one who says that to be Chosen in the Israel sense is to be exalted to world mastery, is speaking the language of anti-Christ, whether he speaks of a Race, an Economy or an Ecclesiastical system. The hard duty laid upon a Chosen race is not to beat this nation or that nation, but to beat, as God's weapon, the horrible Thing that is trying to beat us all.

I believe that the revelation and purpose of God march on in the history of Modern Israel which we identify as the Anglo-Saxon, Celtic and kindred nations of Semitic descent, with Judah, the preserver of our Scriptures, an always present brother. In answer to those who charge that this Israel view is anti-semitic we can only say it is basically Biblical, and every Jewish rabbi and every Jewish editor knows it is not anti-semitic. Many Jews know who modern Israel is, and have not hesitated to say so. You can pretty accurately indicate where Israel dwells today and which nations comprise Israel by marking where Judah has found a refuge and meets no tribulation.

Years before Judah's national downfall, Israel had gone out of the land to begin its march by the Mediterranean, by overland routes through Europe, leaving many pockets of Israel influence behind, until it finally congregated in the British Isles to build there a mighty people as a Lamp and a Bulwark. Then leaping the ocean it built all that is distinctive and prophetic in America—the United States and Canada. We can trace the Israel waymarks by land and sea, but deepest of all are the marks of their Call and their Destiny in the character the people bear within themselves. We know an oak tree by its *oakness*; we know Israel by its ingrained *Israelishness*. Once more God's revelation is not in words spoken or in interpretation adopted but in the deed done. And once more, in the latter days as in the former times, this people dwells alone—as it was said they

should dwell—ALONE! Britain and America, Mosaic economics and Christian principles, have not a friend in the world. Look around upon the nations in both hemispheres and see. God is again speaking in history, and again we have this authentic sign that another cumulating point of history is come, namely, that the history falls heaviest on his Chosen. Once more is the world being shaken that those things that cannot be shaken may remain. And when these things begin to come to pass, said our Lord, look up, lift up your heads, for your redemption draweth nigh.

Everyone wants to know what is going to happen now. Well, what is going to happen *is* happening, but few seem to see it. What most of us want is prophecy, not history. Even now many do not *see* that history *is* prophecy. They have a taste for prophetic "thrillers," with plenty of apocalyptic mystery and cosmic sound and fury in them. They want to see evil destroyed, which is much more dramatic than to see the good strengthened. They look to see the wicked punished, —much more comforting than to see the righteous disciplined. They look to see a raging cyclorama called "the end of the world"; they are not much interested in the plainer beginnings of a steeper ascent toward Truth. These things that we are *not* looking for are the things that are occurring. The God of Law—much more terrible and merciful than the God of Thunder—is as a stranger to us. Our times are heyday for the religious charlatan, especially if he have a strong imagination, a smattering of Biblical prophecy, and a sufficiently ignorant and credulous audience.

Now, just let me say parenthetically, that I am not speaking lightly of prophecy, I am only speaking *cautiously*. I know the mistakes in interpretation that have been made in the past, and I suspect that some are being made today. But I also know that some interpretations that seemed fantastic in their time, have been vindicated by history. Perhaps you will recognize the name of C. H. Spurgeon, of London, one of the greatest preachers of the Christian centuries. There is more spiritual food in Spurgeon than in a carload of other preachers I know.

Well, I have in my possession a book review that Mr. Spurgeon wrote in January, 1880, almost 61 years ago. And in that review he did what was unusual for him—he poured out his scorn on another man. The book under review was a book on prophecy written by an-

other London minister, and Spurgeon simply let himself go in ridiculing it. I quote the statements that Spurgeon found so irresistibly funny—here they are: "Then in all probability Poland will be wrested from Russia, Hungary from Austria, Nice and Savoy from France, Alsace and Lorraine (and who shall say how much more) from the newly constituted empire of Germany, and lastly, Palestine from the Turk and given to the Jew."

*Every one of these things has actually come to pass.* So, when I remember the great Spurgeon, I go cautiously. I may add that Spurgeon also ridiculed the identity of Israel with his own people, and yet it came to pass that one of his successors in that Metropolitan Tabernacle pulpit believed and wrote in the same tenor we are speaking tonight. At that, let me say, Spurgeon *without* our views was a more spiritually illuminated man than we are *with* them.

Now, let us look at this matter of Prophecy a little. All of us know that the Prophet was not primarily a prognosticator of events, he also interpreted Eternal Law as revealed in the events of history. As interpreter he deals not only with what *has* occurred or what *is* occurring. By his very office as a true prophet he is required also to deal with the future. The prophet *does* foretell events, but he does it by virtue of his spiritual apprehension of Law. Another point is this: Prophecy, as we know it, is not found in any religion but our own. There is no analogy to Hebrew and Christian Prophecy in the ethnic religions. Nor was it a temporary apparition in Israel—it is a continuing faculty. St. Paul named prophecy as one of the faculties of the church. We have had Prophets in America but, Israel-like, we have not believed them. Another point is: no Prophet, except Jesus (who was more than a Prophet) was ever alone sufficient for the entire scope of the things he dealt with. All the prophets dealt with things piecemeal according to the then present aspect. Isaiah prophesied that Jerusalem and the Temple should not fall and counseled stout resistance; Jerusalem and the Temple stood. A century later Jeremiah prophesied that Jerusalem and the Temple would fall and counseled surrender; he saw Jerusalem fall. The prophet of the second part of the Book of Isaiah wrote after the fall of Jerusalem when Judah was in exile, and he saw a new world conqueror arise to overcome the world conqueror that had destroyed Jerusalem, and prophesied that this new conqueror,



Cyrus, would become the restorer of Jerusalem, and so it was. Here was one event, not of primary importance in itself—of priceless importance in its revelation of the operations of the moral universe, however,—and it engaged the lifetime of three of the greatest Prophets whose prognostications were diametrically opposed without their prophecies being at all inconsistent. How different their views were, as new events called for new interpretation, you may see in their written works.

Another point is one I have not met elsewhere: the possibility that the Prophets to Israel, who were other men than the Prophets to Judah, may have a distinctive word for us, seeing we are of Israel and not of Judah. In their major utterances to their contemporaries, Judah's prophets dealt with official religion and politics almost exclusively; they were the counselors of kings, the advisers of policy and strategy. Israel's Prophets, on the other hand, were democrats; they concerned themselves with economic morals, the social effect of economic sin, and addressed themselves almost exclusively to the people. If they spoke to kings or priests it was to rebuke them in the people's behalf. They were rank protestants; they discarded a nationalistic god and a ritualistic religion. They preached that national safety was in national obedience to God, and that such obedience was expressed in righteous human relations. The purest type of all known prophecy appeared to Israel. Amos and Hosea are its representatives among the writing prophets; Elijah and Elisha among the speaking prophets. I am inclined to think that this difference between the prophets of Judah and the prophets of Israel holds some valuable clues for this generation—students should follow them up.

The things we note in prophecy applying to us are: a land to dwell in from which none can dislodge us, power to face the forces of evil, influence that blesses all the peoples of the earth. Doubtless you have heard much of these prophecies. But along with them went that other prophecy which conditions them all:—"you only have I known of all the families of the earth; *therefore will I visit upon you all your iniquities.*" And when we note how that has operated in the past, we get what we may call the *Pattern of Prophecy*, which is the *pattern of history*. Let me say emphatically that *prophetic times are prophetic only because they involve Israel*, the People of Prophecy, and because they involve

the Purpose of God, which is the substance of prophecy. Anything whatever can happen and the world be scarcely impressed, but when the event touches these people and this Purpose, the whole world sits up and takes notice.

That is what gives importance to the period through which we are passing now: this people and this Purpose are at last deeply involved. Our times are climactic. Hostile forces of the spiritual world have culminated and clashed in the physical world—not the Good with the Evil, but the evil that is still in the Good with the evil that makes Evil what it is. Never in human history was there such a mobilization of the dark forces of the world. That is as true of our own country as of any other—never were they bolder, never more reckless, or more skillfully practiced in spiritual sabotage. I would not ask anyone to look into the black pit that has been opened. I mention it only as indicating that these times witness an extraordinary culmination of forces and that God, as Amos says, "*has taken his station,*" and, again, for what purpose?—to whet and sharpen and temper this instrument of his, the Chosen People.

We wholly miss the meaning of prophetic events until we view them as a disciplining of God's friends by means of God's enemies for the better furnishing of God's friends for God's work. Miss that, and we lose the master key. The Pattern of Prophecy in the past has been very clear as to this: let me give it to you in outline: God's judgments are not primarily for God's enemies, they are reserved for God's people; the enemies of God are made the aggressors or instruments of that judgment; these instruments are destroyed in the very act of being used, but the people of God are cleansed and strengthened in the very act of being disciplined. If they are not, then the judgment is renewed,—the only purpose of judgment is to make this always reluctant and recalcitrant Chosen People more *fit* for its work, more *intelligent* in perceiving what that work is, and more *zealous* to accomplish it. The last judgment on us—25 years ago—failed. It was, by comparison, a gentle judgment. We did not heed it. It is now being renewed and trebled. And what is the result? Thus far it has only *enraged us against the instrument*; it has not yet humbled us before God. Judgment will continue until that purpose is achieved. This people must do its work—God will not be balked by us in what he purposes to give the world through us.

We need not discuss the point that the enemy is the aggressor and that the enemy's sins are greater than ours; it is his greater sin that makes him the aggressor, and his aggression is his punishment. We are rather blind if we cannot see the difference between the discipline of sons and the punishment of enemies. The fate of totalitarian anti-Christ is not the question—that is settled beyond doubt. The question is, what will be the success of God's judgment on us?—that is what concerns us. I must say that I am unable to observe that the current judgment is having its effect. In our country there is more curiosity than repentance. *The purpose of this present judgment has not been visibly achieved.* That purpose is not to beat Hitler—God has already defeated Hitler; that purpose is to rouse us to a knowledge of what we came here to do, and a will to do it. As instruments, the present aggressors have played their part and are doomed. What should concern us is whether God through these instruments has reached us, and if not, what other instruments it may be necessary to use to awaken us.

That, it seems to me, is of much more importance than our interest in what we may learn from the Prophets about the military aspect of this judgment. Everyone wants to know where and how the present enemy of God's way for men will be beaten. What difference does that make, if God's will for us in this judgment be beaten? Nevertheless, military movements in any great cumulative judgment are clearly dealt with by the Prophets. We read in them of a significant movement of war toward the East. There is, however, nothing mysterious or miraculous about that. If I say that water flows downhill, and if I say that hemispheric battle flows toward Palestine, I merely state two natural facts—such battle flows to Palestine as naturally as water flows downhill. There is the valley of history, the valley of decision. Thither came Babylon, Assyria, Chaldea from the East; Greece, Rome, the Crusaders, Britain, Germany, Italy and France from the West. Thither the world made a small but vital excursion in the last war; thither the whole world on its various axis moves now. Military experts tell us a military decision is not possible there, and this, too, accords with Prophecy—that the glory of the decision there will belong to God alone. But if all this prophetic detail impresses us, why not the central pillar also—that in these events God has hoped and has tried to incline our hearts to keep his law?

How far can we expect national humiliation to go? It is not conceivable, in view of what the Prophets say, that the heel of a conqueror will ever again be set on any of the people of Israel. It has already occurred to some peoples on the fringes of Israel. I wonder if we think enough about that. Germany is under a conqueror; so is Italy; so is Russia; so is France and Belgium and Holland and some of the Scandinavian countries, and their experience practically disposes of any question as to their Israel status. But, listen! in them we can see more signs of a change being wrought than we can see among ourselves!

This talk has already lasted too long

and said too little. I only add that while looking at Prophecy we ought not to neglect Christian Prophecy. The end of all the judgments portrayed in the Prophecy of Revelation is what?—a scene on the Earth, a society so truly human and not merely half-human as ours is, an earthly society so exalted that some readers take it as a description of heaven. There is no description of heaven in the Revelation—it is a description of social conditions on Earth. It is the culmination of the Prophetic Prayer our Lord taught us—"Thy kingdom come—thy will be done—on earth."

Earth's story is all ahead of it. Life

under the productive Law of God joins man and nature in a partnership dreamed of and clearly foreseen by the Prophets. Nor is it all future—much of it is here, it has been in process and growing all the time; read our Lord's parable of the wheat and the tares—the GREAT Prophecy that sensation-seekers overlook.

And what a wonderful part America—our America—is to play in all this! This land of Prophecy and Providence, whose annals are as Israel's all down its years, last launched of God's free peoples, entrusted with a task greater than any of theirs—oh, say unto the cities of America, "Behold your God!"

## Counterfeits

A Talk Given on the  
Ford Sunday Evening Hour  
March 9th by W. J. Cameron  
(NOT COPYRIGHTED)

EVERYTHING genuine has its counterfeit. Things go by doubles—substance and shadow—to warn the unwary and to check the thoughtless. In its simpler aspects this fact is familiar to all of us. We know the Saint and his shadow the hypocrite; we know the doctor and his shadow the quack. Merchant and faker, statesman and demagogue, philosopher and charlatan, truth and fallacy, illumination and illusion march together two and two everywhere—the counterfeit always on the left. Most of us know these things because they are within our common observation.

In vaster, more sounding matters, however, we are not so observant. Each great movement of humanity toward what it believes are its higher and its destined goals, is accompanied by its parasitic counterfeit movement. Alongside every column marching toward a truer liberty, another column marches on the left, not to resist or offer battle, but to offer the desired things by a short cut, and defeat the liberty column by drawing it away from its base in principle. Humanity yearns for *community*, a state of society in which everyone may sit under his own vine and fig tree, none daring to make him afraid, able of his own will and substance to serve his fellows, and in that yearning man has marched tirelessly and built valiantly; but alongside has marched another column on the left, offering a counterfeit of the same good—offering communism

for community—offering a state of society where men own nothing and all is disposed by a handful of masters at the top. No attack is made on the ideal, no violence is done the prophetic human desire, it is only offered a substitute, a perversion that, wherever accepted, has consumed the gains of centuries and exhausted the human spirit for generations to come.

A movement that *frankly avows* its intention to overthrow a principle or an institution or the home or religion or a way of life that is fairly productive of supply is only a fourth- or fifth-degree danger. First-degree danger inheres in the enemy that protests he is friend to these desirable things while he insinuates the ideas that sap their life and the methods that crumble their foundations.

Theologians tell us that anti-Christ does not announce his antagonism to the Christ—if he did, his capacity for doing harm would be slight. The great danger of anti-Christ is that he so closely counterfeits the Christ, so skillfully impersonates His spirit, so exactly forges promises that seem like Christly blessings—*offering them by quite another method and on lower terms*—that even good people may be deceived who never for a moment could be deceived if the mask were not so life-like, or if the mask were removed. Through superficial similarities profound deception is worked.

On this use of masks and imitations for destructive purposes, we Americans have a special illustrative and it should be illuminative light. Look at the "new order" now proposed for Europe and ultimately, as its sponsors have hoped, for the whole world. Of course, it is not *new*. An "order" whose authority is based on coercion and not on righteousness, an

"order" with only material and without spiritual power cannot possibly be an "original." But of what is it a copy? What does it counterfeit? Is there anywhere in the world a true New Order of which this lately conceived one is an imitation?

Yes. You will find it announced under the date of 1776 on the reverse of the Great Seal of the United States; you will find it printed and circulated on the back of our commonest piece of paper money, the one-dollar bill. Read it: "NOVUS ORDO SECLORUM"—*a New Order of The Ages!* Not a "new order" of predatory power, not a "new order" of party or nationality imposed on a bewildered generation of conquered peoples, but a New Order of *The Ages*, born of the Ages, long germinating through the Ages, nurtured by the great spirits still held in honor by the Ages and destined to greater fulfillment in Ages yet to come. This New Order of The Ages came to its first full political expression in our own land and in our own Age. Founded in equity, fostering the divinely bestowed dignity and freedom of human personality, declaring "a man's a man for a' that"—for all his color, race and creed and all that—this Order that is American and yet speaks for the Rights of every human being behind every boundary on this globe—this Order that is ours to hold in trust for the world, this is the Order that is being counterfeited. And what a caricature, what a distortion, what a whited sepulcher the imitation is!

Everything genuine has its counterfeit. There see the spurious, here see the genuine. The great defense against the spurious thing in any field is to know more about the genuine thing.

# Symbolic Birth Pangs

DAVID DAVIDSON

WHAT Professor C. A. L. Totten called the "Gospel of History" is an integral part of the Great Pyramid's prophecy. We may put into words what is signified by the Pyramid's structural allegory, but only living history can give full meaning to the interpretation in words. At no time has it ever been said by any *qualified* interpreter of Pyramid prophecy that war was the burden of the 2nd Low Passage and King's Chamber symbolism. For seventeen years it has been progressively and cumulatively established that the symbolism relates to the drying up of trade and commerce, the collapse of industrialism, and the destruction of material wealth and property in preparation for the Kingdom of Heaven on the earth. In that great preparation even war itself was seen as but one of many ways and means to that certain end. In the light of the "Gospel of History," how true has that interpretation proved to be!

Let us consider, then, what has been established to be the correct interpretation of the King's Chamber symbolism. This symbolism relates solely to Israel-Britain in the British Empire and the United States of America, which alone today are meeting the shock of the collapse of civilization. The symbolism proclaims that once the King's Chamber period is entered on September 16th, 1936, Israel-Britain is commanded to approach God to be properly prepared to become the Theocentric State of the Coming New World Order, and that her preparation is to consist of her being divested of her wealth and all things of worldly value. This reiterates the Divine Command to God's people, in Revelation xviii, 4, to withdraw from the Wanton Economic World Order before its utter destruction, given in the words:

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Accordingly, the King's Chamber symbolism portrays Israel-Britain passing through a period of spiritual approach to God extending from June 25th, 1941, to November 10th, 1948, with its significant central date at March 4th, 1945. How these dates were obtained is ex-

plained in *The Domination of Babylon: Literal and Symbolic* (Plate 1, pages 44 to 49.)<sup>\*</sup>

Attention has to be directed to a striking example of the witnessing of the "Gospel of History" in connection with the plate above mentioned, now reproduced but with the addition of a full-lined "year-circle" containing the coffer—the symbol of "the Open Tomb of the Risen Master." Last November it was pointed out to me that the additional circle was symbolically necessary. The addition was made, and the dates given at the top of the plate resulted as a direct consequence of the dates already fixed. The overlapping of the circles forms the ancient geometrical symbol of the travail of spiritual rebirth, known in ecclesiastical architecture as the *vesica piscis*.

The agony of travail is indicated as beginning on May 25th, 1940, and as reaching a critical date at December 9th, 1940. On the former date King Leopold's decision to surrender was communicated by letter to King George at Buckingham Palace and by telephone to Mr. Churchill.† On December 9th, 1940, General Wavell's attack began on the Italian Army invading Egypt. On June 25th, 1941, it is indicated, the period of spiritual regeneration, or of the operation of influences compelling spiritual regeneration, is entered, as the passing from one field of influence fully into another. This, however, does not entitle us to conclude that our participation in totalitarian warfare ends on June 25th, 1941. We must await the unfolding of events from the latter date onwards, to be able to apprehend fully the significance of the current movement in regard to the great destiny of our race.

Now let us consider the general interpretation of the King's Chamber symbolism. The materialistic theme relates to the acceleration of mass-production to destruction. The spiritual theme runs as a golden cord through a moth-eaten fab-

ric. That theme relates to spiritual ascension, through the mass-production, in the expectant spirit of mankind, of a common datum or level of equality. That datum we are now rapidly reaching.‡

The symbolical ascension of the spirit of the race of Israel-Britain is portrayed as analogous to the Exodus of Israel from the bondage and flesh-pots of Egypt, and as a process which is not instantaneous, but gradual over the whole King's Chamber period from September 16th, 1936, to August 20th, 1953. The current rationing and equality of service, applied alike to rich and poor, parallels the giving of manna in the wilderness approach to the land of promise. Paul, in II Corinthians viii, 9, 12-15, employs the same analogy to express the relationship holding between our Lord and the members of His spiritual body. "For ye know," says Paul, "the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. . . ."

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

"For I mean not that other men be eased and ye burdened:

"But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be an equality."

"As it is written, he that had gathered much had nothing over; and he that had gathered little had no lack."

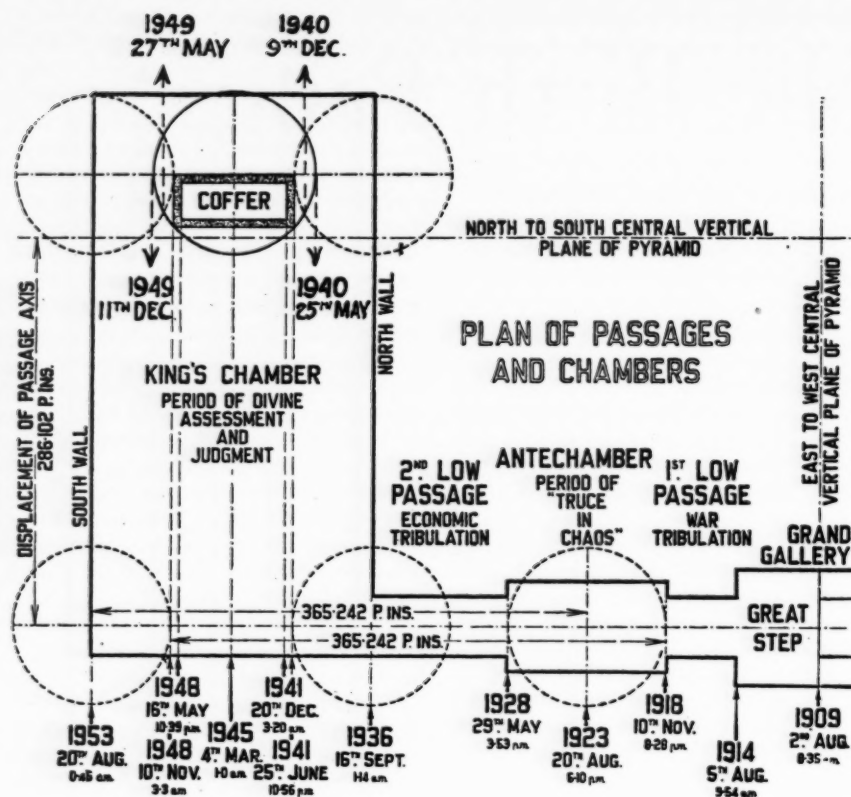
These words were read in the Church of England service (Old Prayer Book) on the morning of September 16th, 1936, when the King's Chamber period of Divine Assessment and Judgment was entered, as is pointed out in *The Domination of Babylon: Literal and Symbolic* (May, 1939), page 53. The identity belongs to those amazing facts of the "Gospel of History" now being lived in the Epic of Israel-Britain, not only in the British Empire approaching Totalitarian War but in the United States of America approaching understanding of the Law

<sup>\*</sup>The significance of the symbolism is more fully dealt with in *The Judgment of the Nations in the Great Pyramid's Prophecy* (pages 25 to 27) in the article entitled *Great Pyramid Prophecy and "Jacob's Trouble"*.

†*The Sunday Express*, December 1st, 1940, article by the U.S. Ambassador to Belgium.

‡Those who have seriously studied *The Great Pyramid: Its Divine Message*, published in July, 1924, and successive works down to *The Domination of Babylon: Literal and Symbolic* (1939) and *The Judgment of the Nations in the Great Pyramid's Prophecy* (1940) know that this statement is true.





of Equality in service against evil. What we lack America has and what America lacks we have, that there may be an equality of sharing in meeting a common evil.

When, in September, 1929, in an article in *The Morning Post*, I defined the Pyramid's symbolism as indicating "the passing from the 'sphere of sea-power' into the orbit of spiritual Power" between January 31st, 1933, and January 31st, 1947, I scarcely understood what my own interpretation meant. The "Gospel of History" is now making the interpretation clear in the light of the scourging of usury from the Temple of Christendom since the advent of Hitler on January 30th, 1933.

The Great Pyramid therefore teaches, what Israel-Britain has lost all recollection of, the law of release from financial bondage, usury, and servitude, whereby, after every Jubilee period of 49 years, from the date of Israel's entrance into the land of promise, there was restored to man what was his by right of the gift of God. Each Jubilee period began on Israel's *New Year's Day*, the day of the *Feast of Trumpets*, on 1st *Tisri*. As has been shown in *The Judgment of the Nations in the Great Pyramid's Prophecy* (p. 15 and Table I), the 70th Jubilee period began on 1st *Tisri*, 1936, which

day began at sunset September 16th, 1936—the threshold date of the King's Chamber period. The date of Israel's debt-redemption proclamation, however, was, by law, the day of the *Feast of Atonement* or the *Fast of Expiation*, on 10th *Tisri*. Here the "Gospel of History" reveals that what is lost must be restored. In 1936, 10th *Tisri* fell on September 26th, on which date, in an effort to sup-

port the franc, the *Tripartite Monetary Agreement* was proclaimed between Great Britain, the U.S.A. and France. That agreement symbolically means more now than it meant at the time. To the student of prophecy this may be expressed in few words as follows:—

The symbolism proclaims the wanton dallying of the yet imperfect kingdom of stone with the image of the head of gold and the conspicuous feet, part iron and part clay.

For be it remembered that on May 30th, 1928—the date of entrance to the Pyramid's Second Low Passage period of economic tribulation—France set out to undermine the foundations of the financial security of the British Empire. As a direct consequence of the financial sapping, the British financial crisis of 1931 was precipitated, the British Labor Government resigned—on the date, August 23rd, 1931, revealed from Great Pyramid prophecy, thirteen months before—and Britain went off the Gold Standard on September 21st, 1931, or 10th *Tisri*, the day of the *Feast of Atonement* (Expiation). The full story of the part that certain financial elements in France have played in undermining international security yet remains to be told. §

\* \* \*

NOTE.—A further article is in course of preparation showing more fully the part that France has played financially in the feet of the image.—D. D.

§The indications were given in *Pyramid Prophecy and Current Events* (July, 1925), and later developments were dealt with in successive publications from the article *The Battle of the Gold Standard*, in *The Morning Post*, September, 1929, to *The Date of the Crucifixion and the Era of New Birth* (March, 1934).

Rev. Dinsdale T. Young, D. D., said—

"I DO NOT know of any Society that is calling attention to the Bible more emphatically and more insistently—yes, and I make bold to say, more successfully—than this Federation is doing. If I were out of sympathy with its views, which I am not, I should rejoice in the fact that they are making people read the Bible. They are throwing side-lights on the Bible, and central lights on the Bible, and I should rejoice your hearts by telling you of quiet testimonies which I have heard in private of people who say that the Bible has become an illumined Book to them since they have begun to inquire into the great question that Anglo-Saxon-Israel Truth suggests. "It solves some of the greatest prob-

lems about England and America and the world today. Some say that those who hold these views are cranks. People who oppose us nearly always call us cranks. Let them call us what they will. I believe we have a key that opens more doors than most other reasons and theologians and students of the Bible can open. When we look at England and America in the light of this teaching, well, I confess more and more it startles me and delights me, and I will go yet further, and say that I cannot shake off the feeling that in the great Truth that this Federation holds you have the explanation of the wonderful British Empire, the Empire on which the sun never sets."

# The Law of the Kingdom

IN THE first public act of the ministry of our Lord, in the presence of such multitudes as rarely have gathered to share in the ministry of apostle, prophet, or minister, Jesus Christ gave utterance to the following solemn words:

"Think not I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, until all be fulfilled." (Matt. 5:17-18.)

Note the "I AM" form of expression. This is the Jehovah name, constantly used by Jesus—i. e., "Before Abraham was, I AM."

Note also the conjunction—the law and the prophets. Now we *keep* the law; we *fulfill* the prophets.

So many people think that Jesus "fulfilled" the law, and that therefore, having been fulfilled, it is passed. Not so!

Jesus kept the law, inviolate; and Jesus fulfilled the "prophets" up to the date at the time of His first advent, and ascension. But not all the "prophets" have been fulfilled, and shall not be, until the predicted passing of heaven and earth shall have taken place.

Therefore all has not been fulfilled; therefore the law stands as to every jot and tittle of it to this day.

It is necessary to define terms here. Indicating the subject of this part of His address, namely, the imperishable law, He shows what was in His mind by proceeding to review and strengthen certain of the statutes which form part of that law. But of the ordinances of worship contained in the "Law of commandments contained in ORDINANCES"—that is to say, the sacrifices, offering of incense, and so on, he is not here speaking, and for the very good reason that this matter is national and not ecclesiastical.

The law of the Lord therefore stands as the law of the nation, the keeping of which brings peace, prosperity, health, and happiness to the nation and to the citizens of it from the highest to the lowest.

The law cannot be broken today without penalty, any more than it could be in any other age of the nation chosen of God to be the keepers of His law and the bearers of His gospel.

O that this nation, and the company of nations, would heed this warning!

By THE LATE  
REV. W. PASCOE GOARD, LL.D.

How we have suffered in the past because of refusal to walk according to the Divine law!

But men say, "We are not under law; we are under Grace."

This is true in regard to the Spiritual Kingdom; but we are not discussing that field. We are discussing an earthly Kingdom established over our own nation, located in specific geographical positions and carrying on under national law.

*We are under natural law;* for instance, the law of gravitation. Forget this and step over the edge into the abyss, and the experiment will at once prove that Grace does not free us from that law, and will execute summarily the penalty of the broken law, which unless some kindly influence intervene, such as depth of water, or a snowdrift, will be death.

*We are under Anglo-Saxon law.* If that is doubted let the doubter transgress and feel at once the hand of the policeman upon his collar. It is useless to urge to the Magistrate, "We are not under law but under Grace"; he will hear the complaint, approve the case, and we shall bear the penalty, "for the ruler beareth not the sword in vain" (Rom. 13:4).

Now the question is, What is the law that the Magistrate is administering? You reply, "The Anglo-Saxon laws." Very true. Now what are the Anglo-Saxon laws? The answer is, "The Common Law." True. But what is the Common Law?

Most men will answer: The body of laws made by the British Parliaments. But the Common Law is older than recorded Parliaments, and, as we know them, it is older than Parliaments.

Whence, then, is the Common Law? Many authorities will tell you; for instance, Blackstone. But in this instance let King Alfred, the great Saxon lawgiver, tell. He declared that God gave the Law to the realm of Britain and to the People of Israel at Sinai simultaneously.

In his code, the law stated in Deuteronomy and the law upon the King's statute book were almost identical word for word.

It is only in the last years that we have arrogated to ourselves the Divinely reserved prerogative of making and promulgating law.

We are all nationally under the Divine law!

The votes of the Parliaments of all the world cannot change the law given by God, and administered by Jesus the King, by as much as "one jot or tittle". Neither can the consequences of the breaking of the law be avoided.

And yet the Anglo-Saxons are now trying to revise, or set aside, that law as never before. Let our nation beware! Every broken law carries its own punishment, and every setting aside of the law of God carries with it *forfeiture of the blessings* the nation so much needs, and so much desires.

Take the law of the Sabbath, for instance. Everywhere in the Bible is the law insisted upon. It cannot be set aside with impunity.

In the heat of the great struggle in France and Flanders it was imperative that roads should be made and repaired at the highest possible speed. Four of the armies kept their men at it seven days a week. One, commanded by an officer who knew and believed our Israel origin, kept the Sabbath. The six days of the roadmakers of this army produced better results than seven days by the same army without the Sabbath rest. It would be out of place to compare one army with another, neither have we the data to do so, but the results in the same army were as stated.

Moreover, the Sabbath constitutes one of the special privileges of Israel in that it marks her Sabbath Communion with God. *For God keeps the Sabbath with her.* It is the seal of her Spiritual communion with the Lord her King. To fail to keep the Sabbath with Him is to fail to spend the Day once in the week with Him.

There are actual stripes to be endured at the hand of the King, who is a King who RULES. Let us not forget that this is so!

Read the Covenant of the Constitution, which provides for His nation, IF IT KEEPS HIS LAW, *bloodless victory in war.* Then consider why the heart of the Anglo-Saxon is mourning a million slain.

Think of the fact that there are still

two great wars ahead\* which might be averted, but because men will not take the way of peace, will not be averted.

Remember that *the Covenant* of the Law of God is still alive, and that *the nation may take shelter under its conditions and become immune from such suffering again.*

But the Anglo-Saxon is breaking farther and farther from the conditions

\*Please note: This article was written by Dr. Goard in 1930.—Ed.

of the Covenant of the Law of God. For instance, it is throwing wide open the door for the desecration of the Sabbath. What shall be the end?

Far from enjoying one day in the week in spiritual fellowship with the Lord her Saviour and King, the nation has fallen into the same condition which occurred at the foot of Sinai, when the people "Sat down to eat and drink, and rose up to play". ("Play with it, 'Mock,' 'Dance'.")

"Listen, O Isles, unto Me, and harken ye people from far . . ." is still the call of the Lord.

Let us restore His Sabbaths, let us recover His law which we have so sadly mutilated in late years. Let us remember that "The Lord is our Lawgiver, the Lord is our Judge, the Lord is our King," and in His service spiritually and nationally we shall find peace and safety, be it a time of peace or of war.

## "I Have Been Watching God"

### —Word Comes by a Flower

FOR three weeks now I have been watching God. I have never had much success finding Him in books or in the dim vaulted recesses of churches.

In my window garden facing a wintry southern sun is a bowl of white narcissus. Just a few weeks ago, I dropped these brown, scaly bulbs into their "soil" of colored pebbles. The only thing I have ever done to them is to provide a little water.

What is it that strikes up the spark of life lying dormant in these flowers-to-be? Who is the warder and the watchman and the time-keeper of my narcissus?

Today the tender green shoots, perfectly marked and tinted far beyond the ability of finite hand to equal, glory up the whole window, but the final miracle has not yet happened—the birth of these flowers that will soon hang their perfumed white bells upon the air. I am quite sure I have timed their planting so that I shall have flowers on Easter morning.

Much that I need to know about God I have found in my flowers. I need no other proofs of the existence of his guiding, law-compelling hand.

As I said, I haven't found God very much in books—in any book. I have found things written *about* God in the greatest of all Books, that help me, but it all simmers down to one simple thing in a way—that Law reigns over all, and 'tis the eternal business of man to be searching for and learning to use the statutes of the Universe.

God is no propagandist—no evangel burning up with an ardor to reform worlds. He has no "organization"—no "offices"—no "sales forms"—no "press agents."

God, in my flowers speaks by their silence and answers my interrogations.

I find that He cannot be "pushed"

nor hurried, and that things *work out*, but are *not worked out*.

Here is a miracle even more marvelous than that of the loaves and the fishes, made manifest in a few cheap elements. Here is law made manifest not on tablets of stone, but in a tiny flower. My southern window is my Mt. Sinai—my flowers my Decalog.

And so at this late-in-winter time when all the world outside still lies dead I am reassured by some things purchased at the "five and ten" that the life of God flows through all things—

"A sense sublime, of something far more deeply interfused,  
Whose dwelling is the light of setting  
suns."

I know that there is a PLAN—that the blue print of a bulb, of a star, of a human soul, or an earth, a nation and a people exists in the mind of God.

It is my job to find My plan—to know how I shall fit into the PLAN of God—what I must do to be saved from colliding with the Unalterable—how I shall harmonize with my neighbor, and with the Kingdom that now is readying into being even as my narcissus are about to come into flower. Both are part and parcel of the same blue print of Creation and the building goes on forever.

We contemplate the miracle of the birth of Christ. Here science and religion apparently have parted, but there is no need for this. The manifestation of Christ was in accordance with the Law. There was no "miracle" as such. There has never been and there never will be any "miracles," in the sense that law is transcended.

Only the imperfection of our understanding keeps us from seeing and noting the law that governs the apparently inexplicable.

Even a flower teaches this tremendous truth, and yet oceans of blood have been spilled and nations have risen against nations over the doctrine of a Virgin Birth and whether the Godhead was Three or One. Today science declares the possibility of Virgin birth and names it parthenogenesis. The mills of God grind slowly. Man with his few senses—with hearing far less acute than the cat asleep in the chimney corner—with sight a mere blur against that of a water fowl on the wing, thinks that he has the right to declare "Thus saith the Man!" And then tomorrow he is sheepishly forced to acknowledge the truth of that which but yesterday he declared impossible.

There are those who become impatient for the fulfillment of God's promises in our day and time. To me the most tremendous commandment and promise in all of the Book is to "stand still and see the salvation of the Lord." But I find that too in my bowl of narcissus. I cannot hurry them. I must stand still and watch.

"We have but faith, we cannot know,

For knowledge is of things we see,  
And yet we trust it comes from Thee  
A beam in darkness, let it grow."

We ought to be thankful that at this Easter hour of 1941 we have been privileged really to "Enter the house of the Lord," that a tiny door of the Truth has been opened unto us and that the plan of God is being made manifest to us—to those who have eyes to see. We look back across the years and commemorate the resurrection of the Christ. Today it ought to be our business to know better the Christ who is to be.

"Ring in the valiant man and free

The larger heart, the kindlier hand,  
Ring out the darkness of the land,  
Ring in the Christ that is to be."

—L. E. W.



# He Gathereth Together the Outcasts of Israel

LOOKING up the Dictionary meaning of the word "Outcast" I read "rejected, cast out, exiled," which is a quite accurate description of what happened to the Northern House of Israel in 721 B. C., when the Ten Tribes were "removed" to the Caspian district by the Assyrians.

The record of this event is in II Kings 17:18, where we read:—

"Therefore the Lord was very angry with Israel, and removed them out of His sight; there was none left but the Tribe of Judah only."

Moffatt's translation reads:—

"So the eternal was furious with Israel and removed them from his sight; all that was left was the clan of Judah."

So exit the Northern Kingdom of Israel from Palestine, to become "Lo-ammi, Not-My-People-Israel," leaving the Kingdom of Judah in residence for a further 130 years.

Rejected, Outcast, Exiled. This sentence on Northern Israel meant that they were to become *Gentilised*: dwelling away from Palestine, divorced from the Mosaic Covenant, and therefore not known as Israelites.

One expositor has well described what this divine sentence on the Ten Tribes meant when it was uttered by Hosea.

"Remembering the covenant relation which was the pride and glory of Israel, we can imagine no sentence more terrible than this repudiation on the part of God. And we can only admire the courage of the prophet who dared to announce to his contemporaries so unpalatable a truth. We cannot wonder that the prophet's life was, as he indicates, one of persecution and danger." We must not use the word "Outcast" to mean "down and out," we are not discussing poor, persecuted, wandering Jews from the Jewish Pales of Europe—we are discussing *Israel*, not *Judah*.

## The Great Cleavage

Here we meet an example of the Great Cleavage in the Destinies of these two sections of the Twelve Tribes of Israel; and the main theme of the Prophets is the return and re-union of All Israel under a Davidic Monarchy.

## An Overcrowded Palestine

Seeing that the English-speaking peoples and the Jews are the whole

By THOMAS W. PLANT

House of Israel, we may think we are faced with the problem of how to get all Israel crowded into Palestine. An utter impossibility which, however, does not arise, as it will be a representative return of selected individuals. This arrangement is foretold by Jeremiah in 3:14, here is Moffatt's rendering, selected because of his use of the word "clan", it is more understandable and appropriate: "and I will take one or two of you, one from a town here, two from a clan there, and bring you to Sion."

The method of selection will be by the use of The Sacred Lot, as foretold in Ezekiel 47:22, one of his chapters dealing with the *final* re-peopling of Palestine.

## A Further Dissection

The title of this article refers to the "gathering together—the assembling—of the Outcasts of Israel," and if we are precise and critical and if we remember that Judah is referred to as "Dispersed," then this foretold gathering together must refer to a future fusion of the separated sections of Ten Tribed Israel. Just as there was the major division of the Twelve Tribes into the Kingdom of Israel and the Kingdom of Judah, so there was to be another equally important division of the Ten Tribes,—Ephraim and his fellow Tribes becoming "A Nation and A Company of Nations," and Manasseh becoming "A Great People." If we look at British and American history from this Biblical point of view, then prophecy always fits into its fulfillment in history. How we can smile at The Boston Tea-party, and place it in its right perspective, and give to it its true importance,—and it *was* important. How seriously the chief actors in those times took their decisions to be separate! What antagonisms, mis-understandings and obstinacies were allowed to accentuate the cleavage, the divinely-ordered cleavage, between John Bull and Brother Jonathan. It was *then* necessary to emphasize to the whole world that we were separated, and intended to remain separated, and after that separation each section proceeded on its way fulfilling prophecy by becoming "Great."

## Then and Now

But this does not "gather together the Outcasts of Israel"; therefore something out of the ordinary, some irresistible outside pressure of events must be applied by Jehovah to fulfill His declared intention to "gather together the Outcasts of Israel."

Our leaders on both sides of the Atlantic are so immersed in their problems of governing that they fail to realize how they are being used of God to fulfill His will. We can scarcely blame them, they are too near the events, they are in the events, they are part of the events, they cannot step aside to look at themselves and at each other. It has been said that—"the British Empire has been founded in fits of absence of mind." Often the result was contrary to the plans of our statesmen and, in spite of their blunders and lack of foresight, it has continued to grow as divinely planned. America has also continued to grow into "A Great People" (Genesis 48:19), and is saying "hands off" to all and sundry who may wish (and plot) to interfere with their Independence.

September 3rd, 1939

But something happened on Sept. 3rd, now over a year ago, and events have moved rapidly since then.

Outside INTERFERENCE—with a big "I"—has challenged the Isolation of America, they can no longer live unto themselves. Manasseh can no longer ignore these danger signals.

Therefore, under the pressure of these events, various and very unusual transactions are taking place between Ephraim (Great Britain) and Manasseh (United States of America). Barter bargains are being arranged, ships for naval bases, aeroplanes for sites for aerodromes, and all sorts of previously impossible and unthinkable exchanges have become common sense and common place events. Even the idea of a United Navy has been mooted, and eminent leaders on each side of the water are venturing to prophesy all sorts of strange possibilities, nay, probabilities.

## This Key to the Bible

These gentlemen might write their articles with even greater insight and confidence, if they were Anglo-Saxon Israelites. Then they could use this

Key to Bible prophecy and write "as those having authority and not as the Scribes."

Think backwards 40 or 50 years, and try to realize what would have happened, and how much exchanges would have been received by the Politicians and the Press on *both sides* of the Atlantic, if they had been proposed *then*! I could fill several pages of *DESTINY* with quotations from the Press of both Ephraim and Manasseh, extolling these bargaining transactions, but why do so, as by the time \* this article is published many more will have become accomplished facts. Each and every one binds the destinies of Great Britain and America ever closer together, they are not likely to be undone, there can be no re-tracing of steps on either side, for we are fulfilling prophecy, and the divine pressure is being applied.

#### *What Saith the Prophets?*

ISAIAH 11:12 (A.V.):

And he shall set up an ensign for the nations, and shall assemble the outcasts of

\*This article was written in England early in December, 1940.

Israel, and gather together the dispersed of Judah from the four corners (flanks or wings) of the earth.

*In Ferrar Fenton's translation:*

And then He will raise up a Flag to the Heathen, \*\* and all Israel's Wanderers and Judah's Dispersion, from the four Wings of the Earth will collect.

JEREMIAH 3:18 (A.V.):

In those days the House of Judah shall walk with (Young's Literal Translation—*go unto*) the House of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

*In The Septuagint:*

In those days the house of Judah shall unite with the house of Israel, and they shall come together from the land of the north and from all those countries, to

\*\*\*"Heathen" (Hebrew-Goyim) i.e. nations who are referred to as Goyim by the Jews, meaning not Mosaic Israelites. The same meaning runs through various languages: Hebrew—Goyim; Greek—Barbarians; English—Heathen; Theological—Gentiles. Goyim is the same Hebrew word used in Genesis, 48:19 and Isaiah 11:12.

the land which I put in possession of their fathers.

EZEKIEL 37:22 (A.V.):

And I will make them one nation in the Land upon the mountains of Israel; and one King shall be King to them all; and they shall be no more two nations, neither shall they be divided into two Kingdoms any more at all.

HOSEA 1:11 (F.F.):

For I will collect the children of Judah, and the children of Israel together, and they will appoint a Single Head for themselves, and rise up for the Great Day of God's Harvest.

MICAH 2:12 (F.F.):

I will gather the whole of you Jacob! Will join Israel's fragments in one!

It would be difficult to find language more explicit in meaning than the above quotations from these three Major and two Minor Prophets. These prophecies leave us in no doubt as to the meaning of gathering together the "Outcasts" of Israel and the "Dispersion" of Judah.

## *An Introduction to This Magazine—*

(Continued from page 2)

Holland and Belgium, the Brittany men of France, the Saxons of Germany, the Scandinavians and Britons and North Americans all belong to the Israel stream of destiny. Even in Russia are pockets of Israel—for through Russia and Poland in days before Christ, dispersed Israel was slowly filing across Europe to "the appointed place." (*II Sam. 7:10.*)

Nor do we neglect the Jews who, as descendants of the "remnant" of Judah, returned from the Babylonian captivity to Palestine under Ezra and Nehemiah (*Ezra; Neh.*). Because these descendants rejected Jesus Christ (*Acts 2:22, 23*), the long promised Messiah (*Isa. 7:14; 9:6, 7; 53; Ps. 22*), they were overcome by the Roman Armies in 70 A.D., Jerusalem was destroyed and those that were not killed were scattered throughout the world where they became "an astonishment, a proverb, and a byword among all nations." (*Deut. 28:37.*) Unlike the Ten Tribes the Jews were never "lost" (*Matt. 15:24*) as their "shew of countenance" (*Isa. 3:8*) was a conspicuous identification everywhere. Acknowledging Jesus Christ as their Messiah and Redeemer they will, with all of Judah, be united with all the other tribes (*Ezek. 37*). So that altogether the twelve tribed people of Israel are, as was foretold, a multitude in the earth (*Deut. 33*) and their recognition of their identity and responsibility holds mighty possibilities for the future.

This American nation is a Covenant Commonwealth, included in the unalterable, unconditional Covenant which God made with Israel (*Gen. 22:15-18*). But on its own behalf, also, our American nation in its national documents made its own covenant with God which it is dishonoring today. We are trying to recall our people to a sense of their present position (*Ezek. 33:1-7*).

This, in large and general terms, defines our position. Doctrinally, our membership shows the same diversity commonly found in any religious community. We number amongst our adherents clergymen and members of every denomination. We are anti-nothing but pro-everything relating to God's revealed purpose. We have no doctrinal tests and seek to avoid controversies arising from differing doctrinal views. For the most part our membership holds the generally accepted elements of Christian truth (*Acts 2:38; Eph. 2:8*). Taken as a whole the doctrines held within the Federation by its members would comprise the totality of present orthodox Christian belief. This we seek to complete with the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times—the same people with the same work—but now nearing a time of great change in the world for the fuller entry of the Rule of God amongst men (*Matt. 24:3-42*).

NOTE: The few Bible References given are only samples; your Concordance will give you many more.

## A Study in Revelation (*Chapter 15 of a Series*)

# The Kingdom Being Established

**I**N THE previous two chapters, the deadly conflict between the forces of darkness and evil was set forth. There we saw the efforts being made to destroy the King and His Kingdom and dominate God's people by an economic system that enslaves men and women. This system compelled men to conform with its requirements in order to be honored with its wealth and power. As to God's people, their position and place in the coming new order would be determined in accordance with the way they used the things of mammon. During this period of the Babylonian political and economic domination the followers of our Lord are being schooled and tried. The overcomers will occupy high places in the Kingdom which is being established.

### *The Lamb on Mount Zion*

Again the scene changes and John says, "I looked, and, lo, a Lamb stood on the Mount Zion." We immediately recognize the Lamb, for John has already used this symbolism as the emblem of Jesus Christ. What, then, is Mount Zion (in the Old Testament spelled *Zion*)?

Isaiah declares, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." (Isa. 62:1.) Thus righteousness, or the law, goes forth from Zion, the seat of administration and authority in Israel; while salvation is represented as flowing from Jerusalem, the ecclesiastical center within the Israel government. Zion, therefore, represents the Throne and seat of the administration of the law within the Israel Commonwealth.

With this fact in mind let us turn to an interesting account of a people who have erred and are called Ephraim by Isaiah. The prophet tells the need of teaching them by a long, slow process of instruction. Though they have made lies their refuge and have hid themselves under falsehood the declaration is made "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious

### HOWARD B. RAND

corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isaiah, Chapter 28.)

That which Isaiah says here will be done in Zion he has already stated will be accomplished by one of whom he says "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." while the government and kingdom by which this is to be accomplished is upon the throne of David and upon his kingdom "to order it, and to establish it with judgment and with justice from henceforth even for ever." (Isa. 9:7.) All this conforms with the annunciation made by the angel to Mary who said that God would give unto Him the throne of his Father David and He should reign over the House of Jacob for ever. Zion, therefore, represents the Throne and government in the Kingdom of Israel, which Throne is to be established over the House of Jacob for ever.

The economic system of our Lord's government is diametrically opposed to the competitive system of commercialism established under the succession of Babylonian empires. The statement that the Lamb is now standing on Mount Zion signifies that Jesus Christ has taken over the authority and rule in the kingdom, having received the Throne of His father David in fulfillment of the promise made regarding Him by the Angel. John beholds Him as the Lamb at the head of His government, sitting upon His Throne, reigning over the House of Jacob, His Kingdom.

### *One Hundred Forty and Four Thousand*

In this scene John's attention is turned from the sordid evils resulting from the domination of Babylon to behold the vision of the King upon His Throne, ruling in Mount Zion. But the King does not stand alone.

With the Lamb on Mount Zion John saw "An hundred forty and four thousand, having his father's name written in their foreheads." The fact that they are with the Lamb in Mount Zion designates these 144,000 as those who are to reign with Him in the restored Kingdom. The Father's name written in their foreheads is in contrast to the mark placed in the foreheads of those who worship the beast. The Father's name indicates that they are completely in accord with God in all their works, for His Spirit dominates their intellectual faculties and controls all their acts.

This number, one hundred forty and four thousand, does not represent the numerical strength of this group. The same number appears in the seventh Chapter where Israel is numbered for protection. As it is used there so it is used here, for it is the *numerics*, denoting that that which is thus numbered is completed. This group are His Body, for they are composed of those who are the Overcomers in Israel, the "Called-out ones" constituting a Royal Priesthood unto God.

### *A Voice from Heaven*

We have already dealt with the fact that *heaven* denotes the Kingdom. The voice John hears from heaven "as the voice of many waters, and as the voice of a great thunder" accompanied by the sound of many harpers would indicate that the restoration of the Kingdom administration over His people has become an accomplished fact.

This restoration is further indicated by this multitude singing a "New Song," for only in such changed conditions, with the Kingdom functioning in perfection, could such a new song be sung.

### *The New Song*

"And they sang as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred forty and four thousand, which were redeemed from the earth." This song indicates great rejoicing and its theme has to do with the administrative affairs of the Kingdom over which these one hundred forty and four thousand



have been given charge. No one but they could learn that song, for they only are the spirit-filled followers of our Lord who are to ultimately take over the Kingdom and rule with Him in Mount Zion.

### *Free From Fault*

"These are they which were not defiled with women; for they are virgins (or pure). These are they which follow the Lamb whithersoever he goeth. These are redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

Rome is depicted by John as the "mother of harlots" and her daughters, or children, as the corrupted churches, having her essential doctrines. This company following Our Lord have kept themselves aloof from ecclesiastical corruption which is designated as spiritual adultery. Just as Israel, when she departed from the administration of her God-given laws and refused to worship Jehovah, ceased to be pure in His eyes, so also the history of the Church has shown that when it began to adopt creeds and follow false teachings and the doctrines of men instead of the Word of God it committed fornication and was not pure in His sight. These 144,000 kept themselves from all this corruption. Many of them suffered a martyr's death for their convictions and their refusal to conform with the requirements of organized Christianity.

They have followed the Lamb whithersoever He led them, not loving their lives even unto death. It is, therefore, fitting that in the coming New Order they will also follow Him in that exalted position on Mount Zion. They have been redeemed from the power of death and the grave, having immortality, and will reign and rule with Him in the Kingdom.

### *The First Fruits*

Those standing with the Lamb on Mount Zion are called "The First Fruits" of the harvest. John has declared that Jesus Christ is "The first begotten of the dead." As a result of His resurrection Paul proclaims the hope of the resurrection, "Every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming." (I Corinthians 15:23.) Later on we will deal with the scene of the marriage supper as depicted by John when those whom he sees standing on Mount Zion

are inducted into office. Of this group the angel tells John, "Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." (Rev. 19:9.)

The average Christian is forgetful of the fact that there are as many degrees of service and position in this coming new order as exist in the present order. The Spirit of God is today preparing His followers for these positions. Paul said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12.) He was absolutely certain as to the promise of life eternal. But this apostle also said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway (or, *disapproved*, F. F. Trans.)." (I Corinthians 9:27.)

What is the meaning of these two statements? In the first Paul is absolutely sure of the fulfillment of the promise of eternal life through Jesus Christ our Lord. But in the second he fears that he might fall short of being approved for the higher calling and fail to stand with the 144,000 on Mount Zion, who are a selected group of overcomers, destined to be given authority over the affairs of the Kingdom. Evidently Jesus had this selected band of followers in mind when He said, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:36.)

This group is composed of men and women who have not made God a liar by the propagation of falsehoods. They have accepted His Word and have refused to follow the false leaders in the Church who have disbelieved and undertaken to discredit revelation. Therefore, John says of them, "In their mouth was found no guile (or falsehood). Because of their unswerving loyalty to God, to His Word and to His Son, "They are without fault before the Throne of God."

In contrast to such loyalty there are many ecclesiastical leaders in our churches today who belittle His Word and refuse to accept all its doctrines and teachings, even to denying the authority and power of Jesus Christ—*God the Son*.

Thus far John has been describing the completion of the administration in the

Kingdom when our Lord takes over the Throne of His father David and reigns over the House of Jacob for ever.

### *Restoration Process*

There is a process in the restoration of the Kingdom overlooked by many but which John shows will lead to ultimate perfection. Let us not forget that the Kingdom was organized at Mount Sinai. But because of sin a seven times period of punishment was decreed upon this people. At the end of that long period of chastisement the Kingdom was to again be restored and that restoration was a process.

The 2520 years of this period of punishment came to its end with the beginning of the 19th century. The United States of America had won its independence and together with Great Britain went forward during that century in fulfillment of Kingdom tasks. For the first time since the organization of the Kingdom at Mount Sinai we have the adoption of a system of government patterned after the Israel organization. The Preamble to our Constitution is a re-statement of the principles of government established at Mount Sinai. "We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America."

This branch of the Israel people set up a new order of the ages in an actual literal demonstration of the principles establishing governmental freedom which provided for the administration of peace. It was a beginning and in this beginning an invitation was extended to the oppressed and downtrodden that here there was light. The time element involved is important and of this we will speak later.

### *The Flying Angel*

"And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwelt on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water."

What is this everlasting gospel proclaimed by this flying messenger? Fer-

rar Fenton translates this particular passage from the Greek, "To announce the good tidings of an everlasting reward to those sitting upon the earth, and to every nation, etc." Angels proclaimed "Glory to God in the highest, and on earth peace, good will toward men" at the time of the birth of Jesus Christ. When He returns as King, the proclamation of the Angels at His birth is to become a reality through the establishment of Kingdom administration. Then will be fulfilled the prophecy of Haggai "The desire of all nations shall come." (Haggai 2: 6-7.)

This is the time when Isaiah's call to Israel will be fulfilled; "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Read on through from this sixtieth chapter to the end of the sixty-second of Isaiah, for the prophet has described the changes that will take place as the result of a proclamation which will go forth to all nations as the Lamb stands on Mount Zion. "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The Holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."

Rewards are promised to all nations and peoples as the gross darkness that covers the earth is dispelled through the administration of our Lord and His Kingdom. But Isaiah declares of the nations who refuse to heed the proclamation, "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Thus, though it is a time of reward it is also a time of judgment.

This is the time of the propagation of the Gospel of the Kingdom and the call to pay homage to His Son and to accept His administration and rule.

### *The Time Element*

With the close of the 2520 years of Israel's punishment the United States of America was organized into an independent nation. This date, 1776 A. D., began a period of time during which the events now recorded by John were to take place.

The numerical value of the name Jesus in Greek is 888. Now numerics play an important part in the Divine plan, for all things are numbered and measured. Twice this number 888 is 1776. In itself this fact might be of little importance. In connection with

His Kingdom and the close of 2520 years of punishment, at which date this branch of His people organized a nation that later adopted a system of administration patterned in accordance with the system He gave Israel at Mount Sinai, it is important. It is also significant that this number 1776 was the number of the bill that placed our nation along with Israel across the sea in the battle against dictatorial powers—the enemies of our Lord and Saviour.

There is another important number governing the history of our nation. This is not so well known to our citizens as is the number 13 which is recognized as a national number. This other number is referred to in John 21 in the account of a miraculous draft of one hundred and fifty-three great fishes, caught in an unbroken net. While this number 153 appears only once on the surface of the Bible, yet in that one account it is hidden 40 times in its numerical structure. This in itself is a miracle.

Our national motto is E PLURIBUS UNUM. The sum total of the letters in this motto that have numerical value in Latin is 1071, which is 7 times 153.

The Temple of Solomon was dedicated in 3000 A. M., and 153 lunar cycles of 19 years later (this lunar cycle is very important in prophecy) gives us 5907 A. M. or 1909 A. D., the Pyramid date for the beginning of the Consummation of the Age. 1909 began the intensification of activities which made the World War inevitable. That war resulted in setting Jerusalem free, but it also was responsible for the intensification of the attacks upon constitutional government.

Israel revolted from the rule of the Throne of David in 969-70 B. C., 18 times 153 years later the U. S. A. had won her independence. This date is short 153 years of completing 19 times 153. (A lunar cycle is 19 years). Thus from that time, 1785 A. D., one more 153 years must elapse before full restoration can occur. This last 153 years covers the period of the activity of the United States.

Let us apply this measure to our history as a nation. 1776 was the date of the Declaration of Independence. 153 years later, in 1929, we reached the peak of our economic growth under the present system. In 1781 occurred the first meeting of the 13 colonies. 153 years later, in 1934, we have the introduction of Bureaucracy in the U. S. A. In 1783 the Peace Treaty with Great Britain was signed in Paris. 153 years later gives 1936, the Pyramid date for the entrance

into the Hall of the Judgment of Nations. The election of that year led later to the attack upon our Constitution. 1785 closed 18 times 153 years from the revolt of Israel. 153 years later, in 1938, the appeasement conference at Munich made inevitable the Second World War. In 1787 the Constitution was adopted. 153 years later, in 1940, a third term President was elected to office for the first time in the history of our country. In 1789 the Constitution went into effect. 153 years later is 1942, a year that is yet destined to be of the utmost importance to our nation. In 1790 Rhode Island adopted the Constitution. She was the last of the 13 colonies to ratify this document. 153 years later is 1943. What shall we see in 1943?

These 153 years were to see the fulfillment of important prophecies that would bring to the close the present order and usher in the New Age. In this program the United States of America is destined to play a very important part.

### *Another or Second Angel*

"And there followed another angel, saying, Babylon is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." The ultimate destruction of this entire Babylonian system of political, economic and religious activity will have become an accomplished fact when the Lamb stands on Mount Zion with the hundred forty and four thousand.

Following the World War of 1914 to 1918 the economic situation became acute, until in 1929 there came the crash in the speculative market, just 153 years after the United States of America began its war for independence. This was but the beginning of a series of events that would ultimately bring about complete economic overthrow as depicted by John with which detailed account we will deal later.

### *The Third Angel*

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who

worship the beast and his image, and whosoever receiveth the mark of his name."

The beginning of judgment upon the economic system of Babylon brought suffering and torment to all those who had lived by its wealth and whose hearts were tied to its methods as they worshipped mammon. It is to them as the torment of fire to see the destruction of all those things they hold dear with the decline in the present economic values which decline is reducing their power and wealth, the reward received by them for services rendered the beast.

The reference to "no rest day or night" would indicate the progressiveness of judgment upon the entire system until it finally passes away. This continuation and increase in judgment brings anguish to all those who live by, and adhere to, the things represented by the beast, whose mark they have received.

#### *Consolation for the Saints*

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." In other words there is consolation for the holy in all this for they are those who have kept the commandments of God and the faith of Jesus. A voice from heaven proclaims, "Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them."

Thus John presents the cumulative effect of the continuation of the works of those who have died in the Lord as they rest from their labors. The results of those labors continue on as works unto the end of the age.

#### *The Grand Finale*

So far this chapter has been describing the establishment of the Kingdom and the judgment meted out upon the activities of Babylon. Now follows the description of the climax of the ages as the Son of Man takes over his great power and authority and reigns.

#### *The Son of Man*

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

John's description of the Son of Man reminds us of the significance attached to the constellation Boötes which depicts the *Coming One*, a man with a sickle in his hand. The Psalmist refers to this

constellation which means "He Cometh." "For he cometh, for he cometh to judge the earth; he shall judge the world in righteousness, and the people with his truth." (Ps. 96:13.)

Job also refers to this constellation, naming it *Arcturus*, after the name of one of the bright stars which today bears that name and which also means "He Cometh" (Job 9:9.)

#### *The Reaper*

The Son of Man as a reaper of the harvest of the earth is pictured by John as thrusting in His sickle to reap, for the harvest is ripe.

This is a graphic picture of the ingathering of the "Firstfruits" of the earth before the vines are cast into the winepress of God's wrath. Is this scene the one to which Malachi refers when he speaks of *certain ones* that are to be spared? Speaking through this prophet the Lord has said of a few, "I will spare them, as a man spareth his own son that serveth him." (Mal. 3:17.) The statement then follows, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

God, through Esdras, is also speaking of such a selective group when he says, "And I saw and spared them but not greatly, and saved me a grape out of a cluster, and a plant out of a great forest." (Esdras 9:21.) Again, does this represent the living and the dead who will enter with Him into the marriage supper and who are inducted at that time into office, preparatory to returning with Him to reign and rule on Mount Zion?

#### *An Angel With a Sickle*

"And another angel came out of the Temple which is in heaven, he also having a sharp sickle." John then describes an angel coming from the altar who has power over fire, or tribulation, commanding the angel with the sickle to reap and gather the clusters of the vine of the earth, for he announces that her grapes are fully ripe.

The Son of Man had gathered a grape from a cluster, the first fruits unto God but now all the grapes that remain on the clusters are ready for the winepress of God's wrath as judgment begins upon the works of men.

#### *The Great and Terrible Day of the Lord*

"And the winepress was trodden without the city, and blood came out of the

winepress, even unto the horse bridle, by the space of a thousand and six hundred furlongs."

Here in symbol are depicted the events of the Great and Terrible Day of the Lord of which day the prophets have had so much to say. It is a day of darkness and gloom when men and nations are brought to judgment for their evil works. During that day the present order is to pass away preparatory to the establishment of the new and better age when Jesus Christ, the Lamb, stands in Mount Zion and with Him the hundred forty and four thousand who have gained the victory and are truly overcomers. With the establishment of His government endless order and peace shall spread over all the earth and nations will learn war no more.

#### *Another Sign*

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God."

These seven last plagues fall upon the earth during the years following the close of the seven-times of Israel's punishment. They are visited upon the nations outside of the Israel Commonwealth. The time of these plagues coincides with the 153 years allotted to our Great Republic. At the end of this period the old order will have passed away and the force of circumstances will have compelled Israel to come under the full administration and rule of our Lord.

#### *The Song of Moses*

John now beholds those who have gained the victory over the beast and his mark and over the number of his name, "Singing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints (or King of nations). Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

The song of Moses was a song of triumph (Exodus 15:1) over the enemies of Israel who had come out to destroy them and of the blessings of God upon His people (Deut. 31:30 and chapters 32 and 33.) The song of the Lamb is also a song of triumph over the enemy, and of victory over sin and death. John here pictures the triumph of God's



people which is a process looking to ultimate fulfillment as the seven last plagues are being poured out upon the earth.

### *The Time of Revelation*

"And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles."

The nineteenth century was a most remarkable period in history, particularly so in the revelation given to men. During this century the great Advent Movement was born, reviving the expectancy of the Lord's soon return. It saw the birth of real missionary activity with the open Bible dispelling the darkness and superstition that had enslaved men. The knowledge of the identity of Our Race with the House of Israel was proclaimed. The revelation, sealed for so many years in the Great Pyramid, came to light, giving a wonderful scientific demonstration of God. Surely the Temple of the Tabernacle of the Testimony was opened in Israel as increase in knowledge and understanding revealed to men great truths that had been long neglected or forgotten for many years.

This same century saw the harnessing of the forces of nature that will yet be used to relieve men of the drudgery side of life. It was a century of marvelous advancement. Truly the testimony was opened as men proclaimed great truths that gave spiritual and physical freedom to millions.

The result of all this enlightenment materially contributed to the plagues which the seven angels poured out upon the earth, for out of this enlightenment the seven angels were able to go forth and accomplish their work.

"And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever."

*In the May issue of DESTINY we will deal with the results that followed the pouring out of these vials of wrath upon the earth.*

### *Your Address?*

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## *Why was the Great Pyramid Built?*

THE SUPPOSITION that the pyramids of Egypt were intended to be tombs for their kings is valid for all but the Great Pyramid of Gizeh. It was not built as a tomb, and in no ancient writing is it ever spoken of as the shrine of any departed monarch. Having been erected during the regency of Cheops, it is known by his name, and for that reason only. We may reject the tombic theory upon the best of evidence.

1—Nothing whatsoever was found in the Pyramid when it was opened for the first time in A.D. 820—not even the smallest resemblance of anything pertaining to the dead.

2—The departed need no air for breathing or any other purpose. The Great Pyramid, however, has ventilating tubes in both the Queen's and King's Chambers. The latter were open from the time of erection; the former were closed at the lower ends by a thin shell of rock until about fifty years ago. These ventilating shafts suggest, not a resting place for the dead, but means of pure air for the living, who in the fullness of time would patiently survey and study the Pyramid's interior to learn its secrets and science.

3—Most convincing of all, is the tightly fitting granite Plug, fifteen feet long, at the entrance of the Ascending passage. All engineers agree that it was placed in its present position when construction had reached that level—not after—and that it could not have been slipped down from above. With the Ascending passage sealed when built, no coffin or mummy could have been taken into the upper chamber. The Great Pyramid is symbolical throughout of the Open Tomb of the Risen King.

The purpose of the Pyramid is not a matter requiring speculation. To ascertain the truth, we need but turn to the sources of information which speak definitely on the subject. Josephus, the learned scribe, says, "Seth and his immediate descendants were the inventors of a peculiar sort of wisdom which is concerned with the heavenly bodies and their order. And, that their wisdom might not be lost before it was sufficiently known, upon Adam's prediction that the world was to be destroyed, they made two Pillars, the one of brick, and the other of stone. They inscribed their discoveries on them both, that in case the

Pillar of brick should be destroyed by the flood, the Pillar of stone might remain and exhibit these discoveries to mankind. Now this Pillar remains in the land of Egypt to this day."

—From "*Great Pyramid Proof of God*" by Rev. Geo. R. Riffert.

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### *Ships of Tarshish*

EVIDENTLY the so-called "Battle of the Atlantic" is now in its first stage as Germany claims more vessels being sunk. The next few months will see increasing disaster upon the seas. Prophecy clearly indicates that the ships of Tarshish are to suffer.

The attention of the reader is called to an article entitled "Prophecy of the British Navy" by Lt.-Col. W. G. MacKendrick, published in DESTINY for June 1940. In this article is shown the possibility of the destruction of Israel's navy and the loss of ships at sea in fulfillment of ancient prophecies regarding the sea power of the Israel people in these last days.

One thing is certain, and that is, the situation is very critical and continued losses at sea will have a marked influence on the trend of the conflict. No, Great Britain will not be defeated; however, these losses will bring home to the nation the need of Divine protection in this hour of extreme peril.

### *Go To Them . . .*

DON'T sit around and wait for something to happen to you—go out and happen to something. No matter how great and honest our desire to help our fellow-man, we shall not follow Christ's way if we wait placidly until a desperate bit of humanity comes crying to our door.

We are the privileged few: it is our heritage to live in the light of Christian knowledge and understanding . . . of the Good News of the Kingdom and the Coming New Order. It is our responsibility to give of this precious light to those who live in darkness. But they will not come to us in their blindness—we must seek them out and give, even as we have received, knowledge of the greatest of all Loves . . . and of God's Great Plan of the Ages!

# Fundamental Economics

By S. J. FRAME

SERVICE based on human reason has the world in a terrible mess and has proven itself very impractical.

Nicholas Berdyaev, the great Russian thinker, in "The End of our Time", graphically shows in the following passages that the tragic state of the world today arises from denial by man of God and disobedience to His laws:

"We see Humanism destroying itself by its own dialectic for the putting up of man without God and against God, the denial of the divine image and likeness in himself, leading to his own negation and destruction; the affirming of paganism against Christianity means the denial and demolition of his own sacred past.

When he broke away from the spiritual moorings of his life he tore himself from the deeps and went to the surface, and he has become more and more superficial. When he lost the spiritual center of Being he lost his own at the same time.

The man of later history is forced to wander about on the surface of life, and on that surface, cut off from all communication with all depths, he will have to do what he can with his own effective powers.

This creature who wanted to rely on himself alone now finds himself defenseless amidst unbridled elements and menacing natural forces.

The destruction of man by himself in consequence of his trusting his own powers, is to be seen everywhere."

Let's consider "fundamentals". In Webster's dictionary, among the definitions of "fundamental", is the following: "Of or pertaining to the foundation or basis; serving for the foundation. Hence: Essential, as an element, principle, or law; important; original; elementary; primary; basal; as a fundamental truth; a fundamental axiom".

Inasmuch as in Omnipotent God we "live, and move and have our being" and as He (as set forth in the opening verse of the first chapter of Genesis) "in the beginning created the heavens and the earth", and as "the earth is the Lord's and the fullness thereof"—to get down to fundamentals and to genuine economics, comprising the whole conduct of human life, the believer in God (the atheist, described by the Psalmist "the fool has said in his heart there is no

God" does not count) has to first take God into consideration and recognize the futility of supposing that God can be ignored or that God and man can be put into separate compartments.

Having reached that point, we must go to the Revelation of God—the source of all human wisdom—the Holy Scriptures. In the Scriptures, Solomon, the wisest of men, said: "Let us hear the conclusion of the whole matter: fear God, and keep His commandments: for this is the whole duty of man".

In the Scriptures the Son of God summarizes the laws of God as follows: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets." (Matthew 22:37-40.)

Respecting law, one of the curses of the United States today is its lawlessness, accompanied by the constant multiplying of man-made laws creating a veritable bedlam of man-made legislation.

*Divine law, however, supersedes all man-made laws.* Blackstone, perhaps the greatest authority on British law (on which American law is based), in his Commentaries on the Laws of England, wrote in 1758 as follows:

"This law of nature, being coeval with mankind and dictated by God himself, is, of course, superior in obligation to any other. It is binding over all the globe in all countries and at all times; no human laws are of any validity, if contrary to this; and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original. This has given manifold occasion for the benign interposition of divine Providence, which, in compassion to the frailty, the imperfection, and the blindness of human reason, hath been pleased, at sundry times and in divers manners, to discover and enforce its laws by an immediate and direct revelation. The doctrines thus delivered are called the revealed or divine law, and they are to be found only in the holy scriptures."

Plato visioned the present day chaos as follows:

"Wherefore, when things were come

to pass, God, who fashioned this Order, perceiving that it was in distress, and careful lest, being tossed in the storm of so great a tumult, it should be loosed asunder and founder down into the measureless deep of Confusion, again took up His post at the helm; and having turned round that which was gone the way of disease and dissolution in the former Period when the Universe was left to itself, put all in order, and restored the Universe to the right way, and made it exempt from death and old age."

In economics today it has to be recognized:

*That what we are passing through today is that which was foretold in the Book of Revelation:*

*That the present war is one between the forces of God and of anti-God:*

That while the upshot of the struggle will involve the final downfall of autocracy, democracy—the rule of the mob—is doomed, to be succeeded by Theocracy—the rule of God—.

*All human plans which are not motivated by the spirit of the Lord Jesus Christ, the Son of God, and the application of the Divine economic laws proclaimed by God through His prophet Moses are only a waste of time and of absolutely no avail.*

The foregoing is visualized by Thomas F. Woodlock in a recent article in the *Wall Street Journal*:

"An 'Old Order' has gone, and a 'New Order' will some day arise from the ashes of the old, but whatever that New Order may be it will not be Nazi and it will be Christian—however long we may have to wait and however much hell we must traverse before it is born. That, at least, we can know, but not much else."

In conclusion I repeat the statement of J. Taylor Peddie in preface to volume I of his book "The Economic Mechanism of Scripture" written a few years ago, that *the monetary laws necessary to cure the world of its ills are fully outlined in the Law and the Prophets, and that the promises made by God to Israel could have been realized in full measure had His Laws, Statutes, and Commandments been obeyed, also that God's promises could be realized in full measure today if His laws were made effective.*

*If the present world order, which is an utter failure, and its accompanying artificial civilization and economic set-up do not fit in with Divine Law, they must be adjusted to conform to Divine Law.*

# One Man's Destiny

By C. R. DICKEY

## CHAPTER IV (Continued)

### *National Unity: from Joshua to the Throne of David*

Proximity to evil has ever had strange effects upon the Lord's people. When they associate with evildoers they seldom lift the godless to a higher standard; instead they drop their own standard to the pagan level. This does not indicate, however, that the prince of evil is more powerful than the God of righteousness. It means that God's people lose His support the moment they become entangled in the meshes of subversive individuals or movements for the specific reason that He has commanded them to make no leagues or covenants which involve fellowship with those who are against Him. When they do they imperil their own safety and progress. Some may argue that the Bible says to overcome evil with good. Yes, that is true. But remember, good is powerful to overcome when separated from evil—not when partaking of evil.

See how the net spreads over unsuspecting Israel, binding her inextricably to her chosen downward course. "The children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Balaam and the groves. Therefore the anger of the Lord was hot against Israel"—and He sold them into the hand of first one king and then another. (Judges 3: 5-8.)

"Why have ye done this?", the angel asked. Perhaps none of them paused to wonder why they ignored God and His plans. Anyway it was the line of least resistance. The devil flees when resisted, but resistance means effort—and—it may mean a fight. So why bother? The vendors of non-resistance policies were busy among the Israelites in those days. No doubt they had dozens of alphabetical "Peace Committees," all clamoring for disarmament and peace at any price.

High-powered "Fellowship of Faiths" organizations did most efficient work in the time of Israel's judges. They blended and harmonized the true and the false in religion so convincingly that the Israelites turned their backs to God and completely forgot Him. When that was done it was easy to lower Israel's moral standards. Those compromisers of faiths vociferously advocated tolerance—not for themselves—only for the Lord's people. A few nobler souls among the sons of Abraham remembered what the Lord had said about leagues with alien races but they were ridiculed to silence by popular Canaanite and Hittite scribes and lecturers who prated soothing words about tolerance, brotherly love and broadmindedness.

Lightheaded Israelites too joined the siren chorus and lustily chanted their swan song. They fell for the "tolerant," "broadminded" bait with gusto and much self-satisfaction. So the work of boring from within went on apace until Israel found herself at peace under the heel of a foreign

despot. It was then her citizens learned that the peace of pacifists and alien propagandists is not the kind which comes from God and keeps men free and strong; rather it is that peace which comes to a man when he has been knocked unconscious by the blow of a bandit, then bound and gagged. Several European nations have found that kind of peace in recent months.

Why did Israel make a league with the inhabitants instead of heeding the Lord's warning? Because her national and ecclesiastical leaders were duped by the same ideologies which have seduced and enslaved free people in modern times. Similar influences induced the United States and Great Britain to recognize Soviet Russia and to make treaties with such avowed enemies of God as Stalin, Hitler and Mussolini. We have here the underlying reason why the League of Nations was doomed to failure. Time has proved it not only a failure but a snare to Christian nations.

What powerful individuals or groups operate the machinery which is set up in our country today to protect alien subverters and clog the wheels of our federal courts? How is it that one man like Harry Bridges—unfortunately there are many others—can continue to defy the laws against treasonable acts after the Federal Bureau of Investigation and the Dies Committee produce evidence enough to deport a thousand of his kind?

Carrying the analogy still further one may observe that Israel in the time of the judges had a decidedly modern trend in education. Moses and Joshua taught the people the law and all the words of the Lord. Pagan educators declared that method obsolete and substituted therefor the false philosophies and esoteric jargon of Baal and Ashtaroth.

They developed also a modernistic program of worship. The Book of the Covenant was excluded as absurd and inadequate for the intelligentsia. It had much to say about the commands of a divine authority and the sacrifice of blood for sins. What need had they for such puerile doctrines? They had advanced to a more scholarly conception of religion where "every man did that which was right in his own eyes." (Judges 17:6; 21:25.) Each man was his own god. As such he must not be restrained by any influence outside himself. Authoritarian religion, based upon the authority of God or a Book, was unthinkable for supermen. Even as now the theory appealed to the vanity and pride of the Israelites so they hastened to pagan shrines and were initiated in the rites of assorted idolatrous orders, each having as its principle objective the deification of man.

Thus ancient Israelites, like their posterity in modern times, headed for a fall not by reason of some new discovery but by the intriguing, old-fashioned snare which tripped Adam and Eve. They doubted the words of God and set aside the authority of God in the vain hope that they themselves would become as gods. Moses had said to them in his day, "Ye have been rebellious against the Lord from the day that I knew you." (Deut. 9:24.)

"The children of Israel did evil in the sight of the Lord . . . and he sold them into the hand of the king of Mesopotamia . . . of Moab . . . of Canaan . . . of Midian . . . of



Philistia—. And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel . . . Deborah . . . Gideon . . . Samson—. And the land had rest." Repeat this process over and over for a period of nearly four centuries and you have the history of Judges.

Now, mind you, God did not continue to rescue Israel because she was worthy of such patience and mercy. Far from it. She deserved national extinction. And that would have been her fate except for the covenant with Abraham. God always remembered the covenant and saved Israel from complete subjugation and extermination for the sake of His own Word. It is Israel's besetting sin that she has ever been more ready to conform to her surroundings than to become transformed by the living God of her fathers.

The ninth chapter of Deuteronomy is extremely valuable for putting one straight upon questions which constantly arise when studying Israel in her relation to other nations. Instructing the Lord's servant race regarding the course to pursue with the inhabitants of Canaan, Moses wrote in verses 1-7:

"Hear, O Israel: . . . so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee. Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people."

These words explain that the sentence God pronounced against the citizens of Canaan was not a discrimination based upon race. It was the logical and just fruition of their evil works. Furthermore, they assert that God's choice of Jacob's sons as the instruments of His great plan was not due to their inherent goodness or superiority, but to His pledge in the Abrahamic covenant. When remembered they serve as a perpetual curb to national egotism. This admonition should have kept Israel humble in the knowledge that she was never worthy of her high calling as the Lord's servant nation.

So, because of the honor of His own Word, God raised up judges during this period of Israelitish history to rescue His people, again and again, from the results of their disloyalty to Him. Among the most prominent of these was Deborah, who was both a judge and a prophetess. The character of this splendid and capable woman is the most notable listed in the entire book. Her ability as a counselor and leader of the people, her faith in God and her courage in the face of danger are unsurpassed in the annals of her time. Her inspired poem of thanksgiving following the victory over Sisera is a prophetic song of hope in the long night of Israel's decline.

As the author of Hebrews said, "What shall I more say? for the time would fail me to tell of Gideon," from the tribe of Manasseh; "of Samson" from the family of Dan; and "of Jephthah," the Gileadite: "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed

valiant in fight, turned to flight the armies of the aliens."

The book of Judges is truly a storehouse of object lessons for our own day. If some of its characters and incidents seem brutal and repulsive let us remember that it portrays Israel at a time when she was weighed in the balances and found wanting. Degenerate Israel with her back to God committed unbelievable deeds—and was without excuse for her sins. A faithful historian recorded these tragedies knowing that they would not make pleasant reading. But they sound a warning that ought to be heard and heeded around the world. Will Christian nations profit by these experiences out of the past, or, will every man continue to do that which is "right in his own eyes"?

Our study of Abraham's family brings us now to Samuel who was the last of the judges and the greatest prophet since Moses. Until Samuel came no leader comparable to Moses and Joshua had appeared during the entire course of Israel's judges. The deeply religious nature of his parents and the circumstances attending his birth are facts so well known from childhood stories that they scarcely need retelling for present purposes.

While he was yet very young Samuel's mother placed him in the hands of the high priest Eli, that he might be trained for service in the Lord's sanctuary. His early life resembles in some respects the boyhood of Jesus. Like Jesus, Samuel knew at a tender age that he "must be about his Father's business;" and, like Jesus, it is said that "the child Samuel grew on, and was in favor both with the Lord, and also with men." (I Samuel 2:26.)

Those who advocate shielding young people from responsibility and all unpleasant duties would do well to read and consider the grave commission which the Lord Himself assigned to Samuel. In order that none may miss this timely lesson it is necessary to quote a few verses.

"The Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

"And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to show Eli the vision. Then Eli called Samuel, and said, . . . What is the thing that the Lord hath said unto thee? I pray thee hide it not from me . . . And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good. And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord." (I Samuel 3: 11-21.)

When Samuel reached maturity the influence of his wisdom and righteousness may be seen immediately in the rising spiritual status of the Israelites. He called upon them to return to the Lord and to abolish their idolatrous practices. He assembled them at Mizpeh and prayed for them. A great revival of repentance and faith took place at that time. As a result the Lord gave Israel a victory over the aggressive Philistines which subdued their animosity for a considerable time.

Samuel's latter years were the most strenuous and eventful of his long, useful life. It was a time of far-reaching changes in the national organization of the covenant race. While not always in agreement with the demands of the people Samuel was the spiritual light by which God guided them through one of the most important epochs in their history—namely—the establishment of the throne and the royal house of David. Let us watch the process as revealed in the pages of the Bible.

"It came to pass, when Samuel was old, that he made his sons judges over Israel. . . . And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

"But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. . . .

"Samuel told all the words of the Lord unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: he will take your sons and appoint them for himself, for his chariots, and to be his horsemen; . . . he will set them to ear his ground, to reap his harvest, and to make his instruments of war. . . . He will take your daughters to be cooks. . . . He will take your fields . . . your seed . . . your servants . . . your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye have chosen you; and the Lord will not hear you in that day.

"Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." (From I Samuel 8.)

How stupid and shortsighted men can be! God didn't want them to be like other nations. As his peculiar treasure they were to be different from all the other people in the world. The record of their past shows that when they were loyal to God as their king He judged them with loving-kindness and fought all their battles to a victorious finish. Two chief weaknesses of the Israelites are revealed by the incident. One is their tendency to seek their salvation in human leadership rather than from God; the other is a propensity to imitate—to keep up with the Joneses—even if it means trading the Shekinah Glory for the tawdry pageantry of Ahab and Jezebel.

In response to the people's insistent clamor for a king the Lord instructed Samuel to anoint Saul, son of the Benjamite Kish, as Israel's first king. In the beginning Saul was acclaimed king at Mizpeh. Later, after a brilliant military victory over the Ammonites, his kingdom was more firmly established and he was again declared king in a coronation ceremony of Gilgal. (See I Samuel 11.)

After initiating the new order under Saul, Samuel cleared himself of any responsibility for Israel's act in demanding a king. He reasoned with the people on the basis of their historic past. In spite of the turn of events Samuel guaranteed that Israel might still obtain blessings from the Lord in the following manner:

"If ye will fear the Lord, and serve him, and obey his

voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God: but if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers. . . . So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel. . . . For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if you shall still do wickedly, ye shall be consumed, both ye and your king." (From I Samuel 12.)

"Uneasy lies the head that wears a crown" was never more truly spoken of any one than of Saul. When he had reigned only two years his spirit of uneasiness led to an impetuous act of disobedience which eventually lost him the throne. The occasion was a ferocious attack by hordes of Philistines. Caught off guard, the Israelites were sorely distressed. They took refuge in caves, pits, thickets, and behind rocky ledges. Before making a counter attack Saul wanted Samuel to offer burnt offerings. But Samuel was away. The people were panic-stricken. What was Saul to do? As no one can improve the Bible version of the story, let us quote:

"As for Saul, he was yet in Gilgal, and all the people followed him trembling. And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue; the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee." (I Samuel 13: 7-14.)

Saul presumptuously rushed in where angels fear to tread. Lacking spiritual discernment he failed to see that man can not hurry God nor force His hand. Waiting on the Lord tried Saul's patience beyond endurance when circumstances seemed to jeopardize his popularity. Having tasted the delights of power, Saul made a vainglorious, but futile, attempt to keep it. He never learned that genuine success lies in the self-effacing art of patiently subjugating human will to God's will. He never learned how to be led by the Lord. His unfortunate experiences prove that power can not be retained, either by the wrong approach to God, or, by ignoring Him

altogether as Saul did later when he turned to the witch of Endor for counsel.

During the seven days in which Saul waited impatiently for Samuel's return he may have justified his decision to make the offering on the grounds that both Eli and Samuel had officiated as judges in conjunction with their priestly ministrations. That too was an infringement of the law in matters of state. What difference in circumstances brought punishment to Saul for taking liberties similar to which Eli and Samuel had employed with immunity? In answering this question one must consider the decadent and disorganized state of Israel which developed under the leadership of the judges. During their regime conditions steadily grew worse. By the time of Samson's spectacular deliverance, and, incidentally, his own downfall, the nation had reached a period of unprecedented confusion and anarchy. The "weak strong man," Samson, like the heads of some modern countries, was never able to extricate himself from the control of amorous, alien women who were in the espionage service of his enemies.

It was into this deplorable situation that Eli and Samuel came. A national emergency existed during which time God mercifully granted special privileges to them in order to save the day. These privileges were an expedient to be used temporarily until the nation recuperated sufficiently to function in a normal way. Eli was weak and unable to meet the dire needs of his day. Not until Samuel took command and began to administer the statutes nationally as well as ecclesiastically was anything resembling order established in chaotic Israel.

The matter becomes clearer if compared to the occasion when Jesus and his disciples plucked ears of corn from the field for their food. Rebuked by his enemies for doing so on the Sabbath, Jesus reminded them that David—in a desperate plight—had once entered the house of God and eaten the bread from the altar. Such infringements were permitted solely because of the emergency. God is always reasonable in judgment. However, He tolerates no needless violation of law. Had David taken bread from the sacred altar when such liberty was not justified by necessity he would have brought upon himself and his associates the full penalty of the law.

The point is that Saul's act of sacrificing a burnt offering was not justified by the circumstances. It was the result of an impetuous, headstrong nature—a willful determination to act without waiting for divine guidance. The duties of circuit judge were added to Samuel's priestly office until the people could be rallied and organized enough to restore national unity, partially, at least. Samuel, knowing his limitations, relinquished the functions of state when, at the behest of God, he made Saul king. Saul, wearing scepter and crown, used a slight provocation to assume the prerogative of the very priest who had anointed him for kingly service. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (I Samuel 15:22-23.)

Saul is a perfect type of the political leader who promises much but fulfills little. We have watched many of them in our time: men who flash like meteors in the political sky. They dazzle us momentarily. They look well and speak well; they appear modest and capable; they excite public acclaim. We elect them to high offices; then ruefully watch the results. Once they get the feel of power they sacrifice everything worthwhile, including the welfare of the state or nation, in a ceaseless struggle to keep it. And what is the end

thereof? Disgrace even in death.

"It came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people. And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Bethshan." (I Samuel 31:8-10.)

The causes of Saul's tragic end are summarized as follows in I Chronicles 10:13-14: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse."

While all these things were transpiring who and where was the man after God's own heart whose kingdom was destined to supplant that of Saul?

"The Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord . . . Samuel did that which the Lord spake, and came to Bethlehem. The elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. He sanctified Jesse and his sons, and called them to sacrifice. It came to pass when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. . . . Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. . . . Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. Samuel said unto Jesse, send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward." (I Samuel 16:1-13.)

In this simple and impressive rite Samuel dedicated a shepherd boy to his high calling as founder and head of the greatest dynasty in history—the Royal House of David. Little did Samuel realize the extent of his work that day!

Stories more fascinating than those which tell of the exploits of David have never been written. His life was filled with adventure, romance and dangers from youth to the very end of his days. Poor indeed is the man or the woman whose childhood was not enriched by fireside tales of David's triumph over the Philistine giant, Goliath; his love for Jonathan; his many exciting escapes from the jealous rage of Saul; his mighty deeds inspired by an intense love for God and wrought in the power of a miracle-working confidence in an ever-present, loving, personal God. Who has not felt the contagion of his enthusiastic joy in the Lord?



Eventful years passed. David lamented first the death of Samuel whose friendship and counsel had been his strength through years of harassment. Later came the day when a messenger hastened to David with the news that Saul and Jonathan had been slain in battle. "I took the crown that was upon his head," said the young Amalekite to David, "and the bracelet that was on his arm, and have brought them hither unto my lord." Then David and his men "mourned and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword."

We come now to the first decided break in the ranks of the house of Jacob. Let us see just what happened to bring Judah and Israel to the parting of the ways. Such rifts in a nation's life do not usually take place suddenly. And this one is no exception to the general rule. It had been brewing for some time. Back in I Samuel 11 we find the following statement in reference to Saul's mobilization of an army: "When he numbered them in Bezek, the children of ISRAEL were three hundred thousand, and the men of JUDAH thirty thousand." Heretofore Judah has been included in the term Israel. There is no explanation as to why Judah is now referred to apart from Israel. The same thing occurs in I Samuel 18:16—"But all Israel and Judah loved David." The estrangement continued and developed to the stage of open hostility. Immediately after the death of Saul Judah established a kingdom separate from the remainder of Israel. As these movements have an important bearing on future events one's time will be well spent to read a few verses from the second chapter of II Samuel.

"It came to pass after this, that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron. So David went up thither. . . . And the men of Judah came, and there they anointed David king over the house of Judah. . . .

"But Abner the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul, and brought him over to Mahanaim; and made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. Ishbosheth, Saul's son, was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David."

This division in the family of Israel led quickly to civil war, the most senseless and inexcusable strife known to mankind. The outcome was inevitable. Jacob, speaking in the Spirit of prophecy, had declared: "The sceptre shall not depart from Judah." (Genesis 49:10.) The Lord had already decreed that He would translate the kingdom from the house of Saul and set up the throne of David over Israel and Judah from Dan to Beersheba. Under providential guidance this transition could have been made peaceably. Instead, under the evil spirits of jealousy and disobedience, it was accomplished through the bloodshed of brother against brother.

"Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." (II Samuel 3:1.)

When the shameful conflict finally ended national unity was restored to the land of Israel in the following manner:

"Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and brought in Israel: and the Lord said to

thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah. . . . And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake." (II Samuel 5. See also I Chronicles 11.)

One of the first things David did after becoming king over all Israel was to bring the ark of the covenant to Zion. Next he called the people together for worship, prayer and consecration to God. It was then they remembered that prayer had ceased in the days of Saul. The story of their spiritual renewal and rejoicing in the Lord is told in II Samuel 6 and I Chronicles, chapters 13, 15 and 16. David consulted with his captains and leaders and said to all the congregation: "If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren everywhere, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us: and let us bring again the ark of our God to us; for we enquired not at it in the days of Saul. And all the congregation said that they would do so: for the thing was right in the eyes of all the people."

To expedite organization of the kingdom David appointed leaders from all the tribes to work with him. His great success was due largely to his ability in selecting the right men for positions of responsibility: men who were expert in their special lines; "men that had understanding of the times, to know what Israel ought to do;" men who "were not of double heart." David did not try to do everything himself. He knew how to use the genius of other men for the progress of the Lord's kingdom.

Nathan the prophet suggested to David that he ought to build an appropriate dwelling place for God in the midst of His people. Then Nathan learned the Lord's plan for His own house. David could only design the temple and collect materials for it: his son would build it. However, in this connection, Nathan was instructed to reveal to David the permanency of his throne and kingdom. II Samuel 7 and I Chronicles 17 are tremendously important as they record God's eternal covenant with David's royal line.

"When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee and I will establish his kingdom. He shall build an house for my name, and I will establish the throne for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak unto David."

It is incredible how any Bible student—especially a minister of the Gospel—can miss the significance of such definite statements in Holy Writ. Nothing has ever existed on earth similar in origin and character to the kingdom which God founded in Abraham—a man of singular destiny—and extended through Isaac and Jacob; nor to the Davidic throne which

He instituted in that kingdom as the symbol of its unity and perpetuity. It is the only kingdom and throne which can never be destroyed. This is the kingdom and the throne which the Father has nurtured through the centuries as a gift to His only begotten Son. This kingdom is Christ's own peculiar treasure, the government of which will be upon his shoulder, when, at the time of his Second Advent, he takes this very same earthly throne of his father David to reign over his people forever as their beloved King of kings and Lord of lords.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." (Jeremiah 23: 5-6. See also Luke I: 32-33, 68-75.)

The main subject matter of the New Testament is the gospel of this kingdom: the good news of Christ's love for it, the sacrifice he made to redeem it and to save its people from their sins. His every thought and plan was for its perfection. Every parable and story which Jesus told was directed toward setting forth either the desirability, the requirements, or the administrative principles of this kingdom. Every miracle wrought was the outcome of Christ's yearning love and compassion for its citizens—a foretaste of the time to come when he will restore the health, security and happiness of his people. Citizenship in this kingdom is the pearl of great price which our Lord says is worth acquiring even if one must give up all he has to secure it. Christ's every warning pointed toward enemies who hate the King and his kingdom; and who, by opposing and rejecting the King, enter not into the kingdom themselves and hinder others desiring to enter.

Many interesting and important events took place during the forty years of David's colorful reign. For the complete biography one must read the second book of Samuel, and also, the first book of Chronicles, beginning with chapter 10.

Omitting much that could be studied with profit we turn now to the question of David's successor. Sons of David by different ambitious mothers made determined efforts to take the throne even during their father's lifetime. This was a constant threat to the stability of the kingdom. The situation became so acute through the treachery of Absalom and Adonijah that David decided upon the unusual course of having his successor crowned before his death. Now if any one regards the rebellions of David's sons as only inconsequential family fracas let him read in II Samuel 18 an account of the battle in which Absalom was killed. Some idea may be gained of its proportions by the following partial statement of the results:

"So the people went out into the field against Israel: and the battle was in the wood of Ephraim; where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country."

Twenty thousand dead in one day is considered a major battle now with modern, scientific, mechanized equipment.

When David was old and stricken in years Adonijah declared himself king without David's knowledge. Nathan, ever wise and loyal both to his God and his king, sensed the necessity for drastic action on the part of David. He called on Bathsheba, Solomon's mother, to help him and together they

informed the king of the dangerous situation. They stated also that Adonijah had been careful to conceal his usurpation from Nathan, Zadok, Benaiah and Solomon.

Nathan asked David, "Is this thing done by my lord the king, and thou hast not showed it unto thy servant, who should sit on the throne of my lord the king after him?" King David answered by saying to Bathsheba, "As the Lord liveth, that hath redeemed my soul out of all distress, even as I swear unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day." After this declaration the king instructed Nathan, Zadok and Benaiah to carry out the following procedure:

"Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: and let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. . . . And they blew the trumpet; and all the people said, God save king Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them." (I Kings 1.)

The foregoing is an account of the appointment and the anointing of Solomon to succeed his father. The coronation celebration, the venerable king's charge to Solomon, his last message to his loyal subjects and his dedication of their contributions for the temple are most beautifully recorded in I Chronicles, chapters 28 and 29. Thoughts more exalted have never entered into the heart of man than those uttered by David in his final dedicatory prayer:

"Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name.

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

"O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision." (Chronicles 29:10-19.)

Following this prayer, David said, "Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king. . . . And did eat and drink before the Lord on that day with great gladness. And they made Solomon the son of David king the second time, and an-

nointed him unto the Lord to be the chief governor, and Zadok to be priest. Then Solomon sat on THE THRONE OF THE LORD as king instead of David his father, and prospered; and all Israel obeyed him . . . Thus David the son of Jesse reigned over all Israel . . . And he died in a good old age, full of days, riches, and honor: and Solomon his son reigned in his stead."

Note particularly that it was the Lord's throne upon which Solomon sat.

The Israelites enjoyed a glorious era under David and Solomon. God's statutes were administered more efficiently then than during any period of their history except when they were wanderers under the leadership of Moses. Let us not forget to give credit where credit is due. It was through the insight of Samuel and Nathan, as well as the sagacity of David and Solomon, that they developed national strength and spiritual power. Never had the people experienced such prosperity, equity and happiness.

David, being human, sinned. But no man ever abhorred his sins more. No man ever repented more contritely. David's sins were chiefly those of the flesh. Not once did he turn away from God to idolatry. This is why God could forgive him everything else and call him a man after His own heart. David grew in grace and in the knowledge of God as he advanced in years. Unquestionably he was one of the most rarely gifted and versatile of men. Renowned as musician, poet, inspired prophet and king, he belongs to the ages as one who "being dead yet speaketh."

"The sweet psalmist of Israel" has left a priceless and deathless heritage to the world in his wonderful Psalms. His precious words are timeless. They fit our needs as if written in and for our time. Christians now turn to his songs for inspiration, comfort, confidence and relaxation from life's strain. More convincing testimony to the efficacy of prayer will not be found elsewhere. Out of the depths of bitter personal experience David learned that God loves and forgives His children; and that He hears and answers their prayers. Out of his meditations came such gems as Psalms 4, 8, 19, 23, 27, 34, 51, 91 and 139.

David's greatness may well be attributed to the fact that he sought "first the kingdom of God and his righteousness." The wonder is that the duties incumbent on him as king neither crowded out his devotion and loyalty to God, nor hindered the exercise of his spiritual gifts. Like the apostle Paul he was not ashamed to bear witness to his faith in the Lord. He kept before the people a positive religion based on the authority of God's will and Word as the supreme law of both church and state. Samuel had said that the Spirit of the Lord would never depart from David: here, then, is the source of his power. Perhaps the secret of his ever-living influence is hidden in these simple lines from Psalm 40:

"I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation."

It was David's singular honor to be chosen as the fountain-head of the Lord's throne in Israel. Whatever fame he may have attained by virtue of noble achievements, his chief glory reflects from his relation to that Greater Son who was born centuries later in a Bethlehem manger to Mary, the daughter of Heli—and David.

(To be continued)

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## AGREEMENT

Editor, DESTINY Magazine.

A few days ago a Jew came into my office and while talking over the business he came to transact he displayed a downhearted, discouraged attitude. As he was about to leave, I asked him why he was so discouraged.

"Why shouldn't I be?" was his response. "My people are being oppressed almost to the point of extermination by Hitler; and while Great Britain and the United States are accepting many refugees, still larger numbers face loss of business, property and even starvation. War is also in progress which will probably engulf the entire world. Even in the United States business is bad, profits diminishing and uncertainty faces people everywhere."

At this point I told him that *he* should be among the most hopeful of men, inasmuch as the Prophets—with whom he should be very familiar—told in advance why we are having the present world chaos and *what the outcome will be*, showing the deliverance of all Israel, including the sons of Judah.

He was not familiar with the Old Testament, and asked where these things could be found. I spent two hours covering the prophetic statements of Samuel, Isaiah, Jeremiah, Ezekiel, Daniel, Joel and others; which interested him very much.

He finally asked why Germany was persecuting his people, whereupon I pointed out to him that the controlling power of Nazi Germany was Prussian, whose ancestry traces back to Assyria—the age-old enemy of Judah and Israel.

Immediately I was asked, "How do you know that?" And he added that while studying at a large eastern university from which he was graduated he had taken anthropology as a minor subject, which science agreed with the above statement.

And then he gave me the surprise of my life by continuing with the following, "Where do you think I got these lips, this nose, and hair?" He pointed to each in turn as he spoke.

My reply was from the Bible record, "By intermarriage of your ancestors with peoples about them whom the Lord had commanded them not to marry."

He added quickly, "Chiefly with the Hittites, which anthropology also shows."

This, of course, is what Anglo-Saxon-Israel teaching has pointed out for many years.

*Yours truly, L. E. D.*

## LETTERS

### LEND-LEASE LETTER!

At the risk of seeming anti-climactic, nevertheless we believe the following letter written by the famous author, Booth Tarkington, to Senator Van Nuys concerning the historic Bill 1776, fully deserves being put "on the record." It is one of the most succinct statements of the situation facing America which has come to our attention. We reprint it in this issue of DESTINY with the permission of Mr. Tarkington.—THE EDITORS.

Indianapolis, Indiana,  
February 9th, 1941.

Dear Senator Van Nuys:

In common with all your constituents I know that your vote upon the critically important measure now before the Senate will be based upon your conscientious investigations into the truths and rights of the matter; and I don't expect, either by persuasion or by argument, to alter your convictions. I should like, however, to add to the mass of material upon which you will base your vote a thought, somewhat historical in nature, that may be suggestive:

Last spring quite suddenly all over the United States, east and west and south and north, within the space of a few weeks, there swept a universal and virtually unanimous demand. The country demanded what it hadn't dreamed previously of wanting and would bitterly have denounced anybody for recommending—to be armed on a scale that hadn't been contemplated before except in actual warfare.

That is, the country was like a man worried over business, obstinately absorbed in his business, who suddenly hears in his office of something that scares the life out of him; he screams for a gun. The United States was frightened clear through because everybody with either intelligence or intuition knew that the country was in danger.

In danger of what? In danger of losing the British Navy. That is the fact and there's no getting away from it. This country was scared because it knew it was in danger of losing the defense of the British Navy. The country suddenly woke up to the strange fact that it was an *unarmed* country relying on the British Navy for protection, even possibly for existence. The country's information or intuition told it this, clearly, at the time when apparently the British Navy with the whole British Empire was in danger of being swept into the hands of the enemy; and therefore the country screamed, "Give me a gun and quickly!"

Now in the months since then the British Navy, which, with the R.A.F., defends the British Empire, has demonstrated that it is still alive and pretty capable. Gradually, on that account (and please note the significance of the fact that it is *on that account*) we're less scared; we've become more confident and a great many people, lulled by a lull in the storm, so to speak, have largely recovered from the jitters. Instead of screaming, "Give me a gun!" they're now saying, "I think I'd

better spend a lot of money having a gun made; but really I don't depend on anybody. I'm strong; I'm independent. My life and business don't hang on the courage, power and equipment of anybody else. I don't see why we want to *risk* anything by helping Britain much."

That's all, Senator. I'm merely suggesting that we haven't yet got a very good gun ourselves. The scare can come again, and with it will come the *truth* that was *evident* to our informed minds and to our intuitions last spring—that our protection (and perhaps our existence as a free people) does depend on the British wall against the barbarian.

*Faithfully yours,*

BOOTH TARKINGTON.

### RE-THINKING

Here is an excerpt from a letter written by a sincere Christian Minister to a reader of DESTINY:

"I have followed with interest the occasional copies of DESTINY which you have sent me. As with all publications there are some things with which I do not agree but it is refreshing to know what the other man is thinking . . ."

and here is the reply:

"In sending DESTINY I did not expect you to agree with all its articles; at times I differ with some myself, but they average a high standard. Let me say, however, (although not posing as a prophet), that I am convinced there will be more *re-thinking* with revised or *new understandings* on the part of thoughtful Christian Bible Students in the *almost immediate future*, as to God's revealed purposes toward men and nations, than at any other period in the last nineteen hundred years. The reason being that as this age draws to a close the blindness which Isaiah referred to in chapters forty-two and forty-three, and Paul in Romans eleven and twenty-five, is being gradually removed as prophecy continues to change into history and men realize that God's Will *must* be done on earth!"

### INVASION?

The following letter was written to the Editor of the *Youth Message*, London, England, *last September!*

Dear Sir:

In your August number E. M. Gregory writes a letter of criticism on "Inside Information" which appeared in your July issue. In turn, may I "criticise the criticism" from the standpoint of the Bible student?

Your correspondent suggests that from Micah v. "we must expect an invasion of German troops either on the coast or by air, or by both."

The explicit words of the A.V. on Micah v, 5, are: "And this man shall be our peace, when the Assyrian shall come into our land; and when he shall tread in our palaces."

Now, it is a basic principle of Anglo-Saxon Israel interpretation that "the land" (e.g. Gen. xv, 18), "our land" (Gen. xlvii, 19), "their land" (II Chron. vi, 38), "My land" (Ezek. xxxviii, 16), "His land" (Joel ii, 18), always refers to the land of Palestine. Once upset this principle, and you embark on a voyage without a compass.

If Micah v, 5, refers to England at all, then the invasion referred to is to be subjective, for the Assyrian (German), ac-

ording to Micah, is to tread in our palaces. This can only mean that he is to gain control of our principal buildings—Buckingham Palace, the Houses of Parliament and municipal buildings, etc. It also must mean by cross references that Armageddon will be fought here. Space forbids the numerous references which prove that "this man" (Jesus Christ) is returning to tread the Nazi-Rosh Assyrian combination in "His land," which will previously have been occupied by His enemies.

Either Micah v, 5, refers to England or to Palestine. It cannot be both, and there can be no compromise on the issue, which must be studied with Isa. xiv, 12-25, concerning the same event, stating: "I will break the Assyrian in my land, and upon my mountains tread him under foot" (cp. Ezek. xxxviii, 21, and xxxix, 17, with Rev. xix, 17—"the supper of the great God").

The suggestion, therefore, that Germany will be defeated in her own country does not agree with the extraordinarily clear prophecies regarding the coming of Christ to effect this judgment, and the locality; cp. Joel iii, 11, 16, with Rev. xiv, 13-20, where the treading of the winepress on Assyrian Babylon is to be in the environs of Jerusalem, "the city" (cp. "winepress," Rev. xix, 15; Isa. lxiii, 1, 6).

Again, on analysis, Isa. xiv, the complement of Micah v, 5, shows in verse 13 that the main objective of the Assyrian Luciferian man is Jerusalem (cp. Psalm xlviii, 2, and cxlii, 3, 4), "the mount of the congregation, in the sides of the north."

Ezek. xxxviii, 4, says that Rosh is to be turned back from some objective and "brought" to the land that is brought back from the sword (verse 8) (Palestine was brought back from the sword of the Turk in 1917); "the land of unwallled villages" (verse 11), i.e. undefended. *N.B.*—By contrast to this description, England is an armed fortress, and Israel in the land are dwelling in comparative safety (verse 14). i.e. an invasion is not generally expected there.

The time-mark for the evil forces to come against "my land" and for God's *fury* to come up is seen by comparing Rev. vi, 12, 17 (the wrath of the Lamb), and Rev. xix, 11-15, and Micah v, 15, etc.

Micah v is an outstanding example of prophetic preview of both the first and second comings of Christ; verses 1 and 2 are Roman insults to Jesus (cp. Matt. xxvi, 67; Matt. xxvii, 30), and verse 2 His birth at Bethlehem—the "siege" by the daughter of troops having been fulfilled at the siege of Titus, the direct outcome of His rejection by the Jewish nation, which incited the Roman insults and verdict of death.

The present travail of Israel is in verse 3, her gathering and the cleansing of the Bride with the return of the Lord to judge His adversaries, executing vengeance in anger and fury on the heathen (verse 15), comparing perfectly with Rev. xix, 7, and Ezek. xxxviii, 18, which states: "At the same time when Gog (plus a term like "the Assyrian" for Satanic power, and must include Nazi Germany with Russia; see *The Nazi-Rosh Combination*, by Donald Macmillan) shall come against the land of Israel my *fury* shall come up in my face" (cp. Isa. lxiii, 6).

While agreeing that Germany is Assyrian racially, I cannot agree that Nimrod's land is Germany. The Nazi system was first set up by Nimrod in Shinar, and was extended to Asshur and Nineveh in the regions of Mesopotamia. It is far more within the bounds of the prophetic scheme to expect that Great Britain and her prin-

cipal men (leaders) will be obliged to carry the war into this region than into Germany itself, Esdras himself agreeing with other prophets in this regard and that the judgment on the Babylon system should be carried into the locality where it was set up first in Gen. x, and culminating in the setting up of the image of gold on the plain of Dura, in the province of Babylon (Dan. ii, 3; i.e. Shinar Babel, the land of Nimrod [Gen. x, 8, 12]).

If the Davidic Covenant is to hold, as it must, there can be no treading of the Assyrian in our palaces here; but that does not mean that we can say with certainty that there will be no German landing in Eire, because she has severed herself from the protective clauses of the Covenant by disowning loyalty to the Crown, II Sam. vii, 10, being the promise of a safe place for the Throne and Covenant to operate—"the appointed place," the isles of the sea. Even in the eventuality of an invasion of any part of Eire it could have no bearing on Micah v, 5.

### Pyramid Sandbagged

The Great Pyramid of Cheops, one of the seven wonders of the world, has been sandbagged against air attack. Although the world's safest above ground shelter, requiring thousands of tons of high explosive to damage it, this step has been taken to protect small remnants of the original casing at its base.

A GREAT writer once said that one half of the troubles in life come because men are unwilling to sit down quietly for an hour to think through all the possible results of their acts. They refuse to stand still even for a moment. They blunder into all kinds of trouble. They fail to listen to the Word of God.

When the children of Israel were leaving Egypt, troubled and fearful of the future, the Lord told Moses to say to them: "Stand still and see the salvation of the Lord." (Ex. 14, 13.) They were not to struggle and fight. All they had to do was to stand still and let the Lord fight for them. That was enough.

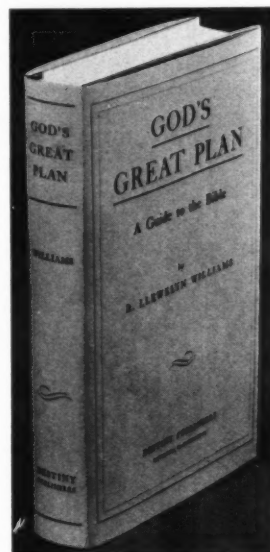
Standing still! We all know how difficult it is to rescue a drowning man who tries to help his rescuer. It is just as hard for God to fight our battles for us when we insist upon trying to fight them ourselves.

This is a very important truth for our lives. When problems come, Despair whispers: "Give up. You cannot win." Cowardice says: "Retreat. Go back to the world. You cannot hold out." Impatience cries: "Smash through! Don't stop! Go ahead!" God says: "Stand still!" We should be like a soldier entering a battle, standing ready for action, expecting further orders, cheerfully and patiently waiting for His directing voice.

Shortly after He said to the children of Israel "Stand still," His second command came: "GO FORWARD!"

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